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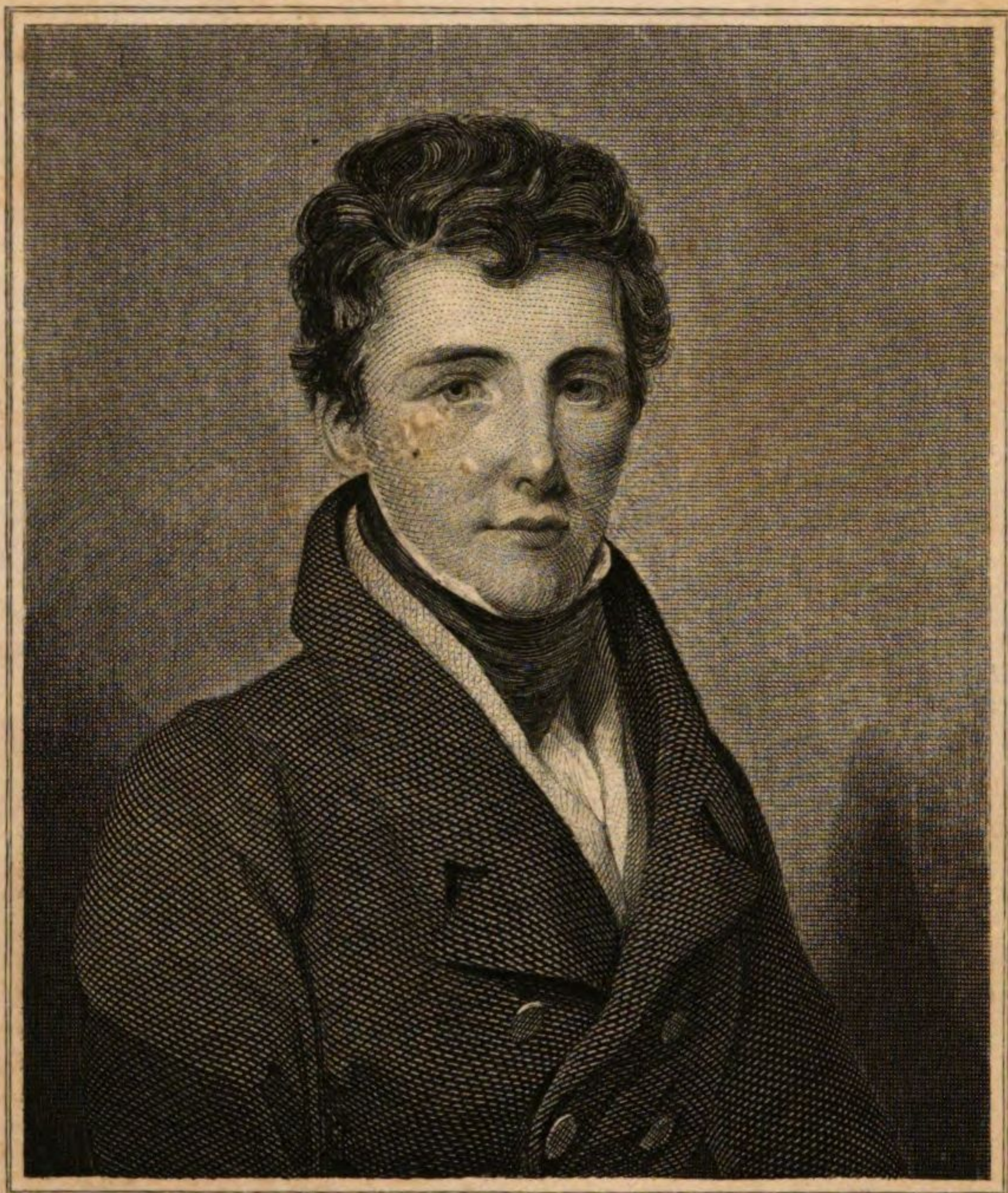
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G.B. Shaw.

ROBERT CATHCART ESQ^R

*East India Co.^s Civil Service Madras.
Born 9th Oct^r 1806. Died 26th May 1834.*

Published by William Oliphant & Son Edinburgh.

MEMOIR AND CORRESPONDENCE

OF THE LATE

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ADVERTISEMENT.

THE following Memoir was privately printed for circulation among the friends and connexions of Mr CATHCART ; and a wish having been expressed, by several of those who had read it, that it should be published, this is now done with considerable additions.

EDINBURGH,
November 20, 1838.

ADVERTISEMENT

The following Memoir was privately printed for
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CHAPTER VII

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MEMOIR.

CHAPTER I.

Mr Cathcart's birth. Parents. Death and character of his father. Education. Obtains a writership to India. Haileybury College. Conversion. Correspondence with his family at this time. Visits his family.

THE following pages contain a few memorials of one who accounted it his chief honour and happiness to be a Christian. They have been written in the belief that his friends will be glad to have some remembrance of one who was deservedly esteemed by all who knew him, and in the hope that they may be benefitted by the manifestation of christian graces which in no ordinary degree marked his life, and may be induced by his example to choose for their portion that which he found so satisfying.

ROBERT CATHCART was sixth child, and only surviving son, of Robert Cathcart of Drum, Writer to the Signet, and Anne Cadell, eldest daughter of John

Cadell of Cockenzie. He was born at Edinburgh on the 9th of October, 1806.

Mr Cathcart's father died on the 18th November, 1812. A short memoir of him was published in the Edinburgh Christian Instructor for May and June, 1813; and it has been thought advisable to prefix a sketch of the character of that estimable person to this memorial of his son.

Mr Cathcart of Drum was born in June, 1773. He was youngest son of Robert Cathcart of Genoch, and Marion Buchan, eldest daughter of John Buchan of Letham, in the county of Haddington. He received the advantage of a religious education from his parents, but especially from his mother, under whose peculiar care he was from an early age, his father having died when he was only nine years old.

The serious impressions then made on his mind, did not for some time produce very visible effects; and he had obtained considerable distinction and influence in general society, before he was at all known as a man of decidedly religious character. He was about thirty years of age when the impressions made in earlier youth seem to have revived; and feeling the importance of eternal things, he sought in various ways to deepen those feelings in his mind. He did so, in particular, by keeping, as he expressed it, "an account of the employment of his time, in the view of the solemn account he was to render at the judgment-seat of Christ." At this time, also, he was led into the habits of intimacy with two

or three religious friends, which helped to strengthen those good resolutions, and to bring him more under the influence of religion. Having thus been led to take his stand on the Lord's side, he did so decidedly, and exerted himself, during the remainder of his life, in seeking the glory of God, in his own sanctification, and the salvation of those around him.

The circle of his connexions was large, and many of them moving in what is called fashionable society; and thus both his example and his advice were beneficial in places where they were much needed. We believe we may safely state, that there are not a few of those around us, who trace their religious impressions to that source.

He was singularly fitted for being thus useful. To a cheerful disposition and remarkably gentle and unostentatious manners, there was added becoming seriousness, and an ingenuous modesty, which seemed to have blended itself with his whole constitution. While thus naturally qualified to be useful in the cause of Christ, he was most careful in the exercise of self-watchfulness, the inward man being renewed day by day. A stated portion of every day was devoted to prayer, meditation, and reading the Scriptures, taking notes of what he read; and the Sabbath day was wholly set apart for these devout exercises, in public and private; the business of this life, and the general intercourse of society, being then entirely suspended.

In the house of God, his whole deportment was

marked with the most impressive seriousness ;—as one of the natives of India remarked afterwards of his son, when similarly employed, he behaved as if indeed in the presence of the Supreme Being. In like manner, every more marked event in his life,—the return of another year, his own birth-day and those of his children, distress in his own family or those of his friends, and the more important engagements of his profession,—were carefully improved as occasions of bringing him nearer God, stirring up the graces within him, and increasing his faith and watchfulness.

On this needful foundation of constant dependant intercourse with God, was reared the structure of a most useful and exemplary christian life, in all its relations. In the bosom of his family, he was the tender husband, the affectionate father, and the indulgent master. From the time he became himself influenced by religion, he determined that it should be also the distinction of his household. He was therefore regular in family worship, assiduous in training up his children in the remembrance and fear of their Creator, and his continual prayer for them, as written by himself, was, “that they might be kept from the evil that is in the world ; that they might be endued with good dispositions ; that their hearts might be established with grace ; that they might be made useful in their stations on earth, and finally meet for the kingdom of heaven.” He was also attentive to his servants, and in this important and much-neglected

relation, his prayer was, "May my servants be sober and honest, and may I be a good master over them ; ever remembering that I have a Master in heaven, to whom I must render an account ; and remembering, too, that we are all by nature equal, and that if we are in truth the servants of Christ, we shall be joint-heirs with him of the kingdom of God. May I be enabled to do my duty to them, and be useful in promoting their improvement in grace and knowledge." In accordance with this, they were regularly instructed and admonished, and a friendly concern taken in their temporal interests ; and thus a lasting and favourable influence was no doubt frequently produced on their character. His benevolent exertions were also zealously exerted toward those connected with him by relationship or otherwise, wherever there was a prospect of usefulness. Entering eagerly into all plans for the instruction of the poor, he was himself a teacher of Sabbath schools, and established a school on his property, which was carried on under his own superintendence, and that of his family. He also took an active share in the management of different charitable and religious societies, then just rising into life and vigour.

But, as has been already adverted to, it was in private society that his usefulness was chiefly conspicuous and successful. Possessed of those qualifications we have mentioned, for winning a kind hearing from others, he diligently and judiciously introduced the subject of religion in all societies, and to all those

with whom he could favourably do so. Having great skill and power in conversation on such subjects, he used it with a delicacy and christian humility and tenderness, which, joined to the conviction of his complete sincerity, made a deep impression. His extreme gentleness and courteousness were indeed remarkable. And thus he was instrumental, in no slight degree, in giving an impulse to that spread of religion, in the blessings of which we still partake. During the latter period of his life, he carried on an extensive correspondence with persons in different stages of religious progress, whose attention had been drawn to the subject of religion by himself.

How assiduous he was in embracing all opportunities for introducing the subject of religion, will appear from the following incident, mentioned in the Memoir already alluded to.—During a canvass for a county election, a gentleman of high respectability interested in the result, remarked that he was at a loss to know by what means he could obtain a certain individual's vote. "I will tell you," said Mr Cathcart, "convince him that you are a Christian, and you are sure of his vote." "What do you mean?" was the reply; "Do you think me an infidel?" "By no means, but I think it possible you may never have seriously considered how far you are in truth a believer." The conversation dropped at the time; but Mr Cathcart, to prevent mis-conception, and to take advantage of this opening, next day wrote to the gentleman, explaining his meaning more fully; and

thus originated frequent communications on this most important subject, which did not terminate till his death. That event did indeed soon take place ; his career of usefulness drew rapidly to a close. In November, 1812, he attended the Sacrament at Lady Yester's Church, Edinburgh, of which he was an elder, "and felt comfort and joy as great as he remembered to have experienced." A very few days after this, while in the full enjoyment of his usual health, and actively engaged in his diversified duties, he was seized with a painful illness, which proved fatal in the short space of six days. During this period, he enjoyed great peace of mind, "the peace of God, which passeth all understanding, kept his heart and mind through Christ Jesus." He was enabled to leave his wife, and young and numerous family, without anxiety, casting them on his Saviour and God ; and when they were assembled round his bed, sorrowing, "I could weep for you," he said, "with all my heart, but I would not have you weep for me ;—if this be death, one need not be afraid to die." Shortly after he fell asleep in Jesus, full of faith and of the fruits of righteousness ; and the statement of Scripture, that "the memory of the just is blessed," is true of him ; for the regret occasioned by his unexpected death, has not yet passed away from the hearts of his surviving friends and acquaintance.

The subject of this Memoir was thus at the early age of six, cast upon his mother, whose affections

were naturally centred in him in an especial degree ; and by her he was brought up in the fear of the Lord. It is impossible to estimate too highly the value of such an education ; it is, under God, the only sure means of preserving the object of it from the temptations and ensnaring sins which beset the path of youth, and of keeping him in the practice of morality and virtue. Lord Bacon says,*—“ Since custom is the principal magistrate of man’s life, let men by all means endeavour to obtain good customs. Certainly custom is most perfect when it beginneth in young years ; this we call education, which is in effect but an early custom.” What can be so important as being early impressed with an habitual fear of God, and reverence for his word, and to have that which is evil judiciously checked, and that which is good in the youthful mind encouraged ? And, as this will best insure happiness and usefulness in this life, so it seems the best natural means for securing an interest in the salvation of God ; and though, in this latter case, its effects may often seem lost for a season, yet the seed then sown, though dormant and lifeless, is in the heart still, and ready to bear fruit when God pleases. It is remarkable how frequently it occurs, as we have seen in the case of Mr Cathcart’s father, that when one is converted to God, after a season of alienation and forgetfulness, the means which have been used to awaken his love in the soul, has been the bringing to remembrance, with force and power,

* Essay on “Custom and Education.”

some truths inculcated in early youth.* It was the happy lot of Robert Cathcart thus to escape the sins of youth, and the even growth of his christian character, from boyhood to manhood, seems just the natural effect of the education he received when young.

When eight years of age, he was placed in the family of Mr Stark, minister of Dirleton, under whose kind and christian care he remained eighteen months ; he then went to the High School of Edinburgh ; and afterwards he continued his studies at the College there until 1824. During four years of this period, he enjoyed the friendship and assistance in his studies of a pious tutor, the Rev. Mr Brydon, now minister of Dunscore, to whom he was warmly attached. Thus, up to the age of sixteen, he lived constantly

* We turned to Doddridge's Life of the well known Colonel Gardiner, confident that we would meet, in the account of that excellent man, some confirmation of these views ; and in the tenth section found the following passage :—" The good effects of his mother's prudent and exemplary care, were not so conspicuous as she wished and hoped, in the younger part of her son's life ; yet there is great reason to believe they were not entirely lost. As they were probably the occasion of many convictions, which in his younger years were overborne ; so I doubt not, that when religious impressions took that strong hold of his heart which they afterwards did, that stock of knowledge which had been so early laid up in his mind, was found of considerable service. And I have heard him make the observation, as an encouragement to parents and other pious friends, to do their duty, and to hope for those good consequences of it which may not immediately appear."—*Life of Colonel Gardiner*. First Edition, p. 7.

under the eye of his mother, with the exception of the time he was at Dirleton ; and during all this space, he was accustomed to see religion acted upon as the principal concern of life, and an interest expressed and taken in every thing that tended to promote it. Thus outwardly informed, and reverencing that which he saw revered around him, he stood in the way, prepared for the quickening of the Spirit of God. His natural talents were good, more solid than brilliant, but accompanied with that application and steadiness, which are often of more consequence. His disposition was cheerful, he had a clear judgment, modest and engaging manners, and an active mind. It may seem to many, that one thus piously educated, and possessed of these qualifications, needed no farther change or increase of godliness ; but we will shortly see what estimate he soon formed of his present state, and of the principles which now actuated him. And if this was the case with him, how much more needful must such a new life be to those who have comparatively no feeling of the importance of these things ? A new life is indeed needful ! Who, that knows any thing of his own heart, or of the hearts of those around him, but must see that it is by nature utterly perverted from that which is good and true ? That there may be in it kindly feelings toward his fellow-men, for, “ for a good man some would even dare to die ;” but that, in reference to the Holy God, there is not one spark of true knowledge, or one right desire. There the heart of man is

altogether wrong ; “madness is in his heart,” and he gives his whole affections to the passing things around him, whose fading goodness and beauty are

“Sprung from that beauty which can never fade,”—

entirely forgetful of the eternal beauty from whence they spring. Men, in truth, are dead in trespasses and sins ; and that eternal life—that “life and immortality which the gospel has brought to light”—is alone worthy of the name of life.

After he left college, it was at first proposed that he should follow his father's profession ; and had he done so, with his talents, principles, and connexions, there seems little doubt he would have succeeded. But at this time he received the offer of an appointment in the East India Company's civil service, which he at once accepted, having indeed wished to obtain it, principally from the desire of being able more readily to provide for his mother and sisters. He went to Haileybury College in January, 1824, and entered on his studies with steadiness and alacrity.

Shortly after going to Haileybury college he was much struck with the death of a near relation, to whose family he was attached, and with whom he had been residing just previous to leaving Scotland. By this, in the good providence of God, he was led to reflect more seriously on his everlasting interests. And just at the time when his heart was softened by this event, one of his companions at college was

brought under deep concern for his soul, which issued in his finding peace through the blood of the Everlasting Covenant. Robert Cathcart was aware of all that happened to his friend; and these things were the means whereby the Holy Spirit made him not only to know, but to *feel* that he was a sinner; and after a short period of anxiety under this conviction, as much from a sense of his own deadness to the love of God, and formality in his service, as from that of the burden and evil of sin, he was led to flee with joy to lay hold on the hope set before him in the Gospel, and to cast himself unreservedly on his Saviour. From this refuge he seems, during the remainder of his life, never to have departed; and to have grown constantly in a deeper sense of his sinfulness, a more living faith, a more active love, greater deadness to the world, and increasing joy and peace; so that it may be truly said of him, that "his path was as the shining light, which shineth more and more unto the perfect day." The anxieties of his mind at this time, as well as those of his friend, were communicated to his mother and sisters, and from them and other friends he received such counsel as helped to lead to the issue before mentioned. This intercourse continued most unreserved during the remainder of his life; being seemingly his greatest pleasure; and the present endeavour will be to make his letters themselves, as far as possible, exhibit his character.

The following extracts will show his state of mind at this interesting period. The following

was written to his mother to mention his new feelings, and the anxiety and doubts which filled his mind :—

“ *March 22, 1824.*—For the last four days I have not opened my books for the classes, more than bare necessity permitted ; and the Sanscrit has been completely thrown aside, which I formerly took so much interest in. To-day I could take it again, and almost felt regret I have lost time, and others have got before me. Is not this a proof of coldness indeed. I think I feel a desire to be warmed by the Spirit of God, and then I feel a yearning after my studies. In giving it up, I feel is a sort of merit, that I may make a sacrifice,—this surely is totally wrong. Surely if I felt at all as I ought, it would seem a deprivation to be called from thinking of God, and myself as indebted to him. I would feel it to be all important, and not feel as I do, as if warm in my desires in the morning, and after attending lectures so cold and lifeless,—so indifferent as to my real state. I need not entreat from you your prayers in my behalf. I know this will be much upon your mind, and that you could not forbear praying that I may be led to feel as I ought,—to feel sin to be a burden to me, and religion a delight ;—that I may not become so cold in my desires to have my salvation secured,—that I may have a desire, a heartfelt desire, to pray from the heart, and a confidence that praying I shall be heard,—that looking upward may be seen to be

my highest privilege, and that I may not be allowed to fall asleep. Gordon and I have opened entirely to each other. I feel it to be a comfort to do so. Could you not send us some books that might be useful to us; a volume of Scott's Bible, Doddridge, Bickersteth on Prayer, &c., these I declined your putting into my trunk, but they might lead me to pray more earnestly for myself; hoping to hear from you as soon as you can.—I am &c.”

He thus adverts to his feelings on this occasion, in a letter written to one of his sisters a few days after :—

“ *April 3, 1824.*—MY DEAREST SISTER,—I have much to say to you, and long to see you and converse with you. I daresay your last letter from home, may have anticipated this, by informing you of the change lately wrought on Henry Gordon's mind. He was induced to open his mind to P——, the very morning I heard of our dear cousin having left this troubled scene, to enter on an eternity in which sin and sorrow have no place, where she will for ever enjoy the heart-animating privilege of love to God and Jesus Christ, who died to bring us, when enemies, into the favour and love of God, that we might be permitted to spend eternity in the enjoyment of the fullest joy, instead of the greatest inconceivable misery. The great mental distress Gordon suffered, and the almost instantaneous comfort and peace he experienced on opening his mind to P——, struck me very forcibly as the Lord working

within him. It led me to think how I was deceiving myself,—how cold, and lifeless, and formal I was. This made me look into my heart, but then, and now, I cannot find within any hatred of sin. This kind of inquiry led me to seek the grace of God to show me to myself, but it was all done depending on myself. I wrote to my dear mother a full account of all my doubts, and heard from her the other day,—the letter quite delighted me.

“ My dear sister I now retract all the injunctions I laid on you and the rest of writing too good letters, and too little news. Do pray for me that I may have a spark of love to Jesus kindled within me, and be led to have pleasure in reading the Word of God. These I do not as yet feel; pray that they may be implanted within me, and that the effects may be evident in my actions. I am in a very slavish state, that of performing the duties of prayer and reading from a sense of the propriety of doing so, and not from any pleasure in them. O pray that this slavish state may be removed, that I may be introduced into that freedom which those feel who know Christ. I had many doubts, but these are gone at present. There was one sentence I somewhere met with which affected me much, “that whenever one prayed, grace had been imparted to that person to do so;” and that it should be a cause of thanksgiving,—that grace is imparted to keep us continuing to ask, and God will in his own time perfect that which is begun. O pray that I may be kept waiting patiently on the Lord,

until he bless me,—that I may not let him go unless he does so,—that I may be kept from sin, particularly from the sin of self-dependance,—that I may be led to Jesus without any trusting on self, to come simply, unreservedly as a child in a teachable frame of mind to learn of Christ. I would ask your most earnest supplications in my behalf. How much I know,—how little I do! Pray that I may not be permitted to deceive myself, but that I may heartily feel a concern about my soul's state. I know that you will ask all this for me, and other things you know I stand in need of. I feel a backwardness and deadness in prayer; may it be removed, and comfort and ardent longings implanted.

He thus writes to his mother after:—

“*April 7, 1824.*—I had a most excellent letter from Mr Grey* the other day; he strongly urges the duty of coming to Christ as we are. O pray that we may not deceive ourselves. The letters have induced us to study more than we have done for some weeks. It certainly is our duty to attend to every department, and I feel it more as the examinations approach; but I cannot say that I could appeal to the Teacher of hearts that my studies are attended to entirely in obedience to his will. Gordon and I enjoyed our last Sabbath very much in reading together the tracts Mr Innes sent to Gordon. We particularly liked ‘*Brief Thoughts concerning the Gospel*, and the

* The Rev. Henry Grey, of Edinburgh.

hindrances to believing it,' and how to obtain satisfaction as to our state before God. May we feel indeed that Christ is our only refuge. Your mentioning that my father never felt those strong convictions of sin, was a great comfort to me ; sorrow on account of sin should increase in proportion as love to Jesus Christ grows within us. O pray for me that I may not be allowed to fall back, but be led to come as I am to Jesus, pleading his atonement and word as my only ground of hope."

Notwithstanding the anxiety which had thus filled his mind during this term, he attended to his studies so well, as to make considerable progress in them, and receive the favourable report of the masters. He went down to his family in the following vacation, and remained a short time with them. The letters from which the following extracts are made, were written immediately after his return to College, and they will show that his anxieties were now removed, and that he was at peace in the knowledge and belief of the love of God toward him.

"*August 7, 1824.*—I often think of you all, more so now than I used to do. My dear mother, you and every member of the family are remembered at the throne of grace ; and I rejoice to think that I am not forgotten by you. I have much need of your prayers on my behalf, that I may not be led into sin by the temptations by which I am surrounded ; and that I may

not depend on my own strength, but seek and find help where it is provided for those who ask it."

"*August 21, 1834.*—I am sadly cold at present, all is done from slavish fear, no love, no longing after holiness ; pray for me that I may not deceive myself, but that Jesus may stamp his image on my heart, warming my affections, and renewing my will into conformity with his ; making me to feel the merits of his death in a soul-affecting way ; that I may not be permitted to fall into temptation, and bring disgrace on the cause I profess to serve.

"What a change will it be to be freed from the slavish fear of God, and act from the feeling of love ; to enter into the liberty of God's children, and enjoy communion with the Father and his Son Jesus Christ. Sometimes, but very seldom, I have been earnest and interested in my duties ; but this wears off very soon, and then sins known, and often confessed before, are again and again repeated, and give uneasiness and inquietude. My life is one scene of sins confessed and again committed, that I seem to mock my Maker, and offend him continually."

In a letter of the 4th October, he says,—

"How completely unable we are of ourselves to resist what we know to be evil, and yet our disinclination to seek unto Jesus for assistance is a cause for the deepest humiliation. How very contrary is my state from what it should be, so little affected on account of repeated wilful transgressions. Let me

intreat your prayers that I may be warned from the pleasures and vanities of this deceitful world, by the goodness of God in Christ affecting my mind with gratitude and love."

On his birth-day he thus writes :—

"*October* 9, 1824—Last year has indeed been a remarkable year to me. I have cause to bless and praise God for mercy to a sinner, who had enjoyed an uncommon degree of advantages, and who had misimproved them all. May grace be granted to me to advance, that, as another year shall run, I may have a more adequate sense of the value of a Saviour's love, and feel more interest in it."

And in another letter he says :—

"And now have I not cause of praise and thanksgiving to the Lord for discovering to me some small part of the wickedness and deceitfulness of my heart,—that my own works cannot save me? Every day's experience shows how completely unable I am to keep myself from sin, even in what is best, much less to fulfil a perfect law. This should indeed lead me to seek an interest in the all-sufficiency of the atonement of Jesus Christ."

CHAPTER II.

Returns to College. Progress of his studies. His attention to them. Letter to Mr Henry Gordon. Letters on leaving College. Testimonials. Leaves College. Leaves his family for India. Voyage. Letters during voyage. Employment of time. Arrives at Madras.

AFTER visiting his family again, he returned to College in January, 1825, and the following letters were then written :—

*“January 31, 1825.—*I have been enjoying my own room very much since I came here. The last week has been one of the most delightful I ever spent. The chapter of Jazer on election and electing love has quite transported me, and has left a joyful assurance and comfort on my mind which I cannot express. I am indeed constrained to exclaim, ‘ O the breadth, and length, and depth, and height of the love of Christ, it passeth knowledge !’

‘ Oh for a heart to praise my God !
A heart from sin set free ;
A heart that’s sprinkled with the blood
So freely shed for me.

‘ A heart resigned, submissive, meek,
My dear Redeemer’s throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.’

“ These are two short verses into which I am sure you enter. That this blessing may be yours, and each member’s of the dear circle, is my earnest prayer, from being led to seek it for myself. O that we had more animating ideas of Christ’s love, that we felt love to him who hath done so much for us. It is delightful to trace salvation’s worth in the electing love of the Father, in the saving love of the Son, and in the sustaining love of the Holy Spirit. In the choice by the Father, of sinners who had nothing to recommend them ; in Christ’s dying for those sinners, when he knew all their future ingratitude ; and in the Holy Spirit still condescending to guide and sustain us after we have so often resisted his influences, and quenched the emotions he excited. O that sin and Satan may be rooted out of our hearts, that they may be made fit to be temples for the Spirit to dwell in.”

And about a year after he had “ passed from death to life,” he thus wrote :—

“ *March 9, 1825.*—This is a time when praise and thanksgiving should fill my soul ; for it was at this time last year that I was led, by the infinite grace of our heavenly Father, to feel that all was not as it ought

to be within,—that I was stopped, while hurrying down the broad road, in which every step renders it more difficult to return. O, magnify the Lord with me!—let us exalt his name together, for his goodness to us the sinful children of men, whose only return is ingratitude and rebellion. O, may he shed abroad his love in our hearts, exciting our love in return, and humbling us on account of our sinfulness. May a sense of our inability to do any thing that is right keep us humbly at his feet for grace to sustain and uphold us. May his Spirit be poured out in rich abundance upon you and all whom we love. I hope we are frequently at a throne of grace for each other.”

This blessed change which had taken place in his feelings and desires did not, as has been seen, in any way interfere with the diligent performance of his duties at college, but rather, as it always should, quickened him to a more faithful discharge of them all, so that, at the conclusion of each term, he received some prize or other testimonial for his attention and advancement. He thus communicated to his mother the result of the examinations which had then taken place:—

“*May 23, 1825.*—I sit down with great pleasure to write to you, after the final completion of all our examinations, and I have much cause for thankfulness to our heavenly Father, who has supported me

much beyond my most sanguine expectations. What individual letters,* G.'s and P.'s, I have got in the several departments, I cannot say till Thursday next, when the lists are published ; but on Friday last, Mr Anderson called me into his house to say that I had got the prize in Hindostanee. B—— had been trying for it, and from messing with one of the greatest Orientalists that ever came to this College, and a term senior to ours, I thought he was sure of the prize. O that I could be thankful as I ought for this instance of the Lord's goodness to me ; to Him be all the praise and the glory. O let me intreat your prayers that it may be a means of my growing in grace and in dependance on our covenant-keeping God, that it may not harden and deaden but excite to thankfulness producing fruit."

The following letter written after his return to his studies, shows the happy state of mind he was now in, and that he was endeavouring to lead others to his Saviour :—

"*August 16, 1825.*—There is something quite delightful in one's own room, and I have experienced much of the goodness of the Lord since my return. I find that there is not so much to withdraw the mind from its own concerns, when alone, as when surrounded by a number of friends whose kindness and society, by their alluring nature, are apt to oc-

* Marks signifying different degrees of progress.

cupy too much of our time. The happiest state, I think, is to have plenty of duties to engage the mind, and to strive so to improve the time that there may not be room for unprofitable thoughts. In this way the different studies move on pleasantly, and the intervals are seized with avidity and enjoyed with greater relish. I had the pleasure on Sunday of commemorating our Saviour's death for the first time at this place. I cannot say that I had all the comfort I could have desired; there was something quite distracting in moving the whole length of a long chapel to the altar, and back again, with a rapidity that was most unpleasant. And the number that joined was so very small, that there was almost no time for reflection after getting back to our seats; but it is indeed a comfort, that the influences of our heavenly Father's grace are not confined to temples made with hands,—that he is ever nigh to those who seek him. When the spirit discovers the preciousness of the truths of Scripture, and enables the soul to feast on them, we feel as on the top of a height from which we look down on all terrestrial objects, and see the insignificancy, and wonder how they have so much influence over the mind; but when we come down again, we find that those things which appeared nothing, are now serious obstacles in the way of our advancing. How completely our duty and happiness are united. The more we seek nearness to Christ and conformity to his will, the more comfort we enjoy. I was much annoyed on Sunday

by receiving an invitation to take tea with one of my friends. I felt it would be both against inclination and duty, and wrote thanking him for his kind intention, but saying I should prefer being alone. I tried to couch it in terms that might not give offence, and I hope he entered into my feelings. I had a very sweet evening, and you, my dear mother and sisters, and others, were not forgotten. I have had several very interesting conversations with H——, and another of the students. I do indeed hope that they have begun to think seriously of the state of their souls. We have once had prayer together. May the Lord grant that they may see their need of a Saviour, and the suitableness of our Redeemer for them."

Shortly after he thus writes :—

" *September* 10, 1825.—" I am now engaged with one of the students in reading Henry Martyn's life, and have been much delighted with it. We are about half through. May the Lord bless it to both of us ! Such spirituality, self-knowledge, and charity, I never heard of before. O that we could keep such characters more in our remembrance, and strive to follow though the distance be immeasurably great. How little is the object of our existence thought of ! I feel this more than ever I did. On the review of each day, how selfish, how sinful, are the motives of my conduct ; may the Lord enable me to yield

myself entirely to him ; may he be daily more and more establishing his sovereignty in my heart, and rooting out all that opposes his universal reign. Reading Martyn's life has quite opened my heart to the poor Hindoos, and given a new pleasure in my studies ; the hope of being able one day to converse with them about the concerns of their souls, has given a feeling I cannot express,—may the Lord direct and guide me in all my ways, as well with those now around me as those to whom I shall afterwards be sent."

The following letter was written, in the near prospect of leaving college, to his friend Henry Gordon, then in India, and shows the brotherly affection he had for him :—

" *September* 12, 1825.—I shall leave this place with regret in many respects, but especially for its being the place where the Lord was graciously pleased to turn me from looking to myself as the only object in life, to Him who created me, and to whom indeed are due every exertion of my mind and body, and on whom my affections and desires should rest. O ! my dear friend, does not the grace that chose us to be monuments of its efficacy, appear greater and more worthy our highest adoration and praise the more we think of it. O ! that we could attain a proper feeling of it ; then would the cold apathy that deadens us be changed into the greatest thankfulness

and warmest love. I never recall that period to my mind without thinking of you, and raising my imperfect petitions for your welfare and growth in grace. This place will ever be remembered by us with a pleasing impression on account of the goodness of the Lord to us here. It was in this place also that the Spirit of God not only recreated and renewed the will, but also enabled me to feel pleasure in looking upon our justly offended God as a reconciled Father in Christ Jesus. Every succeeding term has found me more comfortable. I have had fewer to disturb and interrupt the privacy of my own room, as the students of one term after another went away. I still have some interruptions, yet have enjoyed much comfort in my little abode, with my books for companions."

The following letter was to one of his sisters :—

" *October* 10, 1825.—I can hardly believe the third month is completed since I left home ; the time has flown, and I am sorry to think how little has been done in any way, how little that tangibly remains of what has engaged me ; and still more have I reason to be humbled for the manner in which the year has been spent that terminated yesterday. My nineteenth year is completed. How often have I thought a person of twenty an old and settled man ; but when it comes to myself, I do indeed find some difference. Every year now brings some change ;

something that will be an epoch to look back upon. May the Lord fit me for the events that may take place in this, on which I am now entering. I have cause for much thankfulness and praise for the mercies that have attended me during the last year. O that my soul only felt as it ought to that God, who has been making his long-suffering patience and tender mercy to be manifested in my behalf. May the experience of his loving-kindness in times past lead me to trust in him in time to come; and if another year shall be added, may it be more employed in his service, and in the advancement and growth of grace."

The following letter shows how assiduously he attended to his studies, and also to his religious duties, and the good opinions which his consistent conduct had gained :—

" *November* 18, 1825.—As I am very idle I sit down to hold a little conversation with you. I am very tired and stupid, having had much to do during the last week. The five most severe examinations are now over, and this concluded the European departments. We had Political Economy on Saturday, and Law on Monday; the Sabbath came as a sweet interval, and I look forward to its return with much pleasure, with an appetite for drinking deeply of the river of life, to renovate and refresh our souls. After being under examination from 10 to 3 or 4 o'clock, as I was to-day, there is a listlessness which prevents

continued attention to any thing. I have felt it particularly this week, having been engaged every day without any break but one. So many different things makes a great confusion in the brain; more like the giddiness after being a day or two at sea than any thing I know. I cannot take matters quite coolly as some do. Last night I was up till past three with the mathematics, and I hope I have got a 'good.' This is only once, so do not write me a long letter of care and caution when the whole is over. I am by no means addicted to doing too much; rather the reverse. I wish I had been more diligent in every department. I have succeeded much better than I expected; and I have experienced much of the kindness of the Lord in recalling to my mind what I had prepared. May his goodness make me grateful; and to cleave more closely unto him, and hate sin as offending him, and drawing the heart away from him. During this term, I have been able to enter into the meaning of 'His mercy endureth for ever.' His loving-kindness, O how great! May the Lord satisfy our souls with the abundant outpouring of his Holy Spirit. I shall enjoy being again with you all. The Dean very kindly invited me to go with him to Cambridge last Saturday, but I said I should prefer postponing the visit for a fortnight. I must return again on the Monday to be examined in Persian. The Dean, with still greater kindness, offered to speak to the Oriental Professor, and visitor, that I might be examined out of my usual place; but I

thought it best not to deviate from the usual routine. The kindness of the Dean has induced me to redouble my studies in mathematics, which is his department. The Sanscrit examination takes place on Monday and Tuesday; and the Hindostanee on Wednesday and Thursday. I propose accompanying G—— to his father's house on Saturday, where I hope also to see Mr R——. May we all be preparing for glory, and becoming more fit to enjoy the bliss of Heaven.—Remember me most kindly to all, and believe me," &c.

The following extract from a letter to his mother, written shortly before he left college, on the occasion of the death of one of his sisters in India, shows that the truths of the gospel had enabled him to comfort those who were in trouble, by the comfort wherewith he himself was comforted of God:—

“*November 28, 1825.*—My beloved mother, let us acknowledge, in this dispensation, the hand of our heavenly Father, who doeth all things well. While we mourn over those who are gone, O let us endeavour to imagine the bliss they are now enjoying; freed from all sin, and all sorrow, they are now sharing the glories of their Redeemer, singing his praises, rejoicing in his unveiled presence; yes, perfectly happy in the full enjoyment of God.—Were they asked now to change their abode for those they occupied here, they would repel the idea; and, experiencing the blessedness of heaven, they would long for

the period, when those whom they knew and loved here, will join them to part no more. Let us dwell on their bliss, and this will dry our tears, and enable us to submit with cheerfulness to our heavenly Father's will. Have we not ourselves, when this world has appeared in its true character; when we have felt the emptiness and annoyance of all things here, have we not then longed to depart and to be with Christ, which is far better? Have we not then felt the superiority of heaven to earth, and the unbidden wish would arise of being with those who are gone? Oh! then, when we hear of one so dear to us being called to enter into the joy of her Lord, which she looked forward to as the consummation of happiness, let her infinite gain console us in losing her, and may her example and sudden call urge us to watchfulness in our christian course.

“ How great is the privilege of those whom the Lord himself directs and pilots shortly over the sea of life, without much deviation, to the haven of rest; while others, not committing the helm entirely to his direction, have a long and circuitous voyage. Every view more thoroughly shows their happiness,—their peculiar privilege. Oh, then, let us restrain our mourning for her who is gone, and let us aim to follow her course. May we be constrained to live no more to ourselves, but to Him who died for us and rose again; that, whether living or dying, we may be his; and may the sudden calls of his providence stimulate us to put away all sin, and stand ready,

with our lamps burning, that, at whatever time he may come, we may be prepared, and willing to depart and dwell with him for ever. May the Lord sustain you, my dear mother, and all the other members of the family, under this painful bereavement, and may the Lord supply all we have lost by drawing us more closely to himself."

Mr Cathcart was permitted, through the kindness of the professors, to leave college, and go to his mother immediately. He had a second time gained the prize in Bengalee, and he was placed in the honourable rank of first student for the session on the Madras establishment,—a reward given "for his meritorious conduct during the whole course of his residence at Haileybury." Thus his belief as a Christian, and the decided part which he had taken regarding religion, had not interfered in the least with his other duties, but had rather, as already mentioned, quickened him to a more diligent performance of them.

Mr Cathcart now spent a very short time with his family, during which his whole deportment was that of the consistent and serious Christian, seeking first the kingdom of God, and his righteousness; but alive also to all the duties of this life. The following letter was written at this time to his dear friend, Henry Gordon:—

"*January* 21, 1826.—Yours of the 1st September has this moment arrived. I have read it over twice with a pleasure I cannot express. It has made

me seek to the throne of grace on your account, and for myself also. May the Lord discover to our souls his infinite love more and more. May we go on, hand in hand, leaning on Him whose gracious displays of mercy to us, in times past, must convince us that he careth for us. O what are we, that unto us he should discover his love,—that he should take so much trouble to excite our cold hearts to love him,—that he should bear so much ingratitude and rebellion on our part! May a sense of his goodness be imparted to us,—may it be impressed on our hearts; and when in future we feel the suggestions of unbelief, may the review of past mercy and forbearance keep us from indulging in hard thoughts of God, which always injure our peace, estrange us from God, and cause him to hide his face from us. Then it is that we discover the greatest misery. Having both had experience of this, let us flee from the first beginnings of unbelief and sin. I think our state of mind and feelings have been very similar. Some little time ago, I had some of the seasons of darkness of which you speak. I could trace them entirely to my own yielding to sin; not having the mind properly under control, giving way to idle thoughts, and wasting much precious time. I found these speculations attack me particularly when engaged in reading the Bible; frequently when I have stopped for a moment to consider the passage, and think of the practical use of it, my ideas have totally deviated; and I have pursued the alluring snare till my time

has been spent, and myself worn out and sleepy ;—then there was little inclination for reading, and little improvement from doing so. It is said the Christian never stands still ;—he is either advancing or falling back in his spiritual course ;—and I have found that spiritual life could not exist in vigour in so famishing a state. It was the misery that this produced, that led me to seek help in earnest ; and blessed be our God, that he is yet waiting to be gracious, and to impart the influences of his Spirit, to renovate and enliven our hearts. I hope you are enjoying a calm assurance of an interest in our Saviour's merits, and deriving sustenance by frequent application to him for spiritual food. I feel I have much need of having time to lay in a store of information. O the quantities of valuable time that we have lost ! What would we now give that we had improved it ! At present, I find that I cannot settle to any thing,—so many kind friends inviting me to come to them, and so many attractions at home. You would perhaps see by the papers the loss we have sustained. It was indeed an unlooked for and heavy trial. It makes a great difference in my prospects,—Madras no longer contains the attractions that made us solicit that appointment. My dear Gordon, I hope, if you and I are spared, I shall find a letter from you awaiting my arrival at Madras. May the Lord bless you, and keep you, and cause his face to shine upon you, and give you peace."

Mr Cathcart took leave of his attached family on the 5th of May, 1826, and he thus notices his feelings on that occasion :—

“ I cannot give you any account of my feelings on parting with so many objects of my tenderest regard. The impression that now remains is thankfulness to our Heavenly Father for the support and comfort he vouchsafed to you, and each of the members of our beloved circle. It had been a dreaded period, and I hope it may be a sanctified one to all of us, and particularly to me who most needed it. The kindness, yes, the loving kindness I have experienced from our Almighty Friend ought to excite to gratitude beyond control, exhibiting itself in every action, thought, and desire.”

Mr Cathcart embarked in the “ Rose” for India, on the 20th of May, and the following letters, written on that day and during his voyage, show the same diligent attention to his duties to God and man,—“ the path of duty,” as Matthew Henry says, “ is the path of rest,” which holds true to a certain extent even in the things of time ; and completely so when to these are added the things of eternity. By these means his cabin was a place of rest to him, and the tedium of his long voyage entirely beguiled.

May 20, 1826.—Accept my sincere thanks for yours of the 8th. It was a great comfort to me to

find you had enjoyed the preceding Sunday in commemorating the death of Christ. How consoling to the mind to be able to confide all our cares to Him who sympathizes in all the trials to which we are exposed ; in the progress of which he tenderly watches over us ; and who will in the end make us more than conquerors. Let us trust in him for he is our Redeemer ; and can we not trace his hand leading and supporting us in times past. I have been struck with that verse in the fourth chapter of 2 Corinthians, where the apostle states the certainty that we have, that he who raised up the Lord Jesus will raise us also by Jesus, and present us before the Throne of Heaven, purified by all the trials of our life on earth, for our reception into that habitation of the Lord, and the glory of his presence ; and in the fifteenth verse, as if some one had suggested the many afflictions to which we were exposed, and which at the same time we could not understand, the apostle says, ‘for all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God,’—that trials are for our advantage, and to discover more fully to our perception the grace of our Heavenly Father,—thus tending both to refine our dross and unite us to our great covenant-head ; and also to glorify God by that fulness of thanksgiving which flows from the hearts that have been broken and He binds up.

“ Pray for me, my dear sister, that I may be enabled to maintain a consistent life and conversation

becoming the followers of the Lord Jesus Christ. I feel the weakness of my own strength to uphold. May the Lord grant out of his fulness continued supplies of grace, and enable me to discharge my various duties in simplicity and earnestness. Pray for me and my shipmates. I think of you all, my dear sisters. We sit down forty to dinner. May the Lord grant that to-morrow may be a day of refreshing from the Lord to all of us, and of meeting at a throne of grace. May the blessing of the highest rest upon you all."

"*June 15.*—A ship is in sight; if it comes near, it will afford an opportunity of sending this. The Lord our God has been dealing very mercifully with us;—we have had an uninterrupted course of fine weather, and have made an excellent run thus far. I have never had the least inclination to sea-sickness, and the passengers generally have not suffered after the first few days. I have not been attending the walking party upon deck, since they commenced dancing. I find every thing on board most comfortable, and enjoy very much the retirement of my cabin. I have found this a very precious time; and have experienced that our God is not confined in the manifestations of himself to any abode or spot. His mercies are indeed new every morning, and when the night has closed, the review has sometimes made my cold heart warm, and my dumb tongue sing for joy. We are now alongside, so in haste."

"*June 23.*—It is about ten days since I wrote to

you by the Despatch, a frigate which had been cruising near Ascension Island to communicate with Captain Clapperton and his fellow-adventurers in exploring Africa. I regretted much not having a letter ready,—since that time we have been becalmed, which those who feel difficulty in making time pass have found very annoying; but I am in every way so comfortable that, at present at least, I should care little were the voyage double its usual length, excepting as it would render you somewhat anxious. May you be kept from anxiety on my account; and rest, O try to rest assured that all is well while infinite wisdom and love direct all events. At evening, and at morning, and at noon-day, I can say I think of you, and would desire to commit you entirely to Him who careth for you. May the Lord be in the midst of you to direct and sustain you, and lead you on the way Zionward through this wilderness. On the remainder of the passengers coming on board at Deal, I moved to the other end of the table,—this I have found a great comfort, for when I have no wish to join in the nonsense that is sometimes poured forth, I can, without giving offence, remain silent. In short, so far as these outward things need be cared for, I am quite satisfied, I depend on them so little, and the character of the life I lead is drawn from objects entirely different. I keep very much in my cabin; it is a delightful abode. I have continued to read Scott's Bible regularly from the place we were reading in the mornings at home, and I have found much pleasure

in it. I have sometimes felt quite animated by the practical observations when viewed in connexion with the information previously given in the notes ; their application, force, and beauty, come with much greater conviction to my mind than I ever felt before. From breakfast till ten I walk on deck, and then take Oriental languages till after two ; but they have no great attraction among so many other books. I find also that continuing any length of time at one study is fatiguing. The motion of the vessel, rocking the seat back and forward prevents close attention, and gives a sort of giddiness while reading. I sometimes feel more inclined to take my eyes from the page, and indulge in foolish reveries of the past and the future. I am at present reading the Christian Philosopher, and have nearly finished Scott's Life ; I am also engaged with Major Denham's Travels in Africa, which are very interesting. Last night I had much pleasure in discovering among the ensigns of the 54th Regiment one who is, I trust, thinking of heavenly things. I hope he is, like myself, a pilgrim on the way to Zion. He has been very unwell, and much laughed at by his brother officers ; occasional expressions before this had led me to think that he cared for none of these things ; but last night he came to my cabin and we had some conversation on religion. May the Lord strengthen him to withstand the difficulties and trials to which he may be exposed. There are six in the cabin with him. I have not been able to distribute many tracts ; some however have been circu-

lated by the soldier who does out my cabin. We are just upon the Line, and great preparations are making for Neptune's arrival in about an hour hence. I am perfectly comfortable in every respect. O for a grateful heart for all the goodness of the Lord in drawing nigh and giving me a sense of his presence and love. I have never had the least sickness, and have been as well as on shore."

No opportunity occurred of sending off this letter. He continued, on the 15th September,—

"We are within a hundred miles of our destination. On the whole, we can say, that, though it has been rather a long, yet it has been a very pleasant voyage. In review, I have to regret much time that has been idled away, particularly during the warm weather, when the *ennui* was very powerful in asserting its sovereignty over the corporeal and mental faculties. I fear that our fine run to the line might lead you to expect a rapid passage, and an early intimation of our arrival in India. After crossing the line, the unusual continuation of easterly winds drove us quite to the south of the true course. It was this which rendered the voyage a long one. We had cold weather for six weeks, during which we all regained European vigour. I got Mill's History of India from the Doctor, and read it with much pleasure; the minuteness renders it most interesting; and by following the course, in constant recurrence to the map, the geography of India is impressed upon the mind."

CHAPTER III.

Madras. Death of his friend Henry Gordon. Incidents during voyage. Letters to his family. Enters on active service. Journey. Description of country. Declines to engage in business on the Sabbath. Nature of his duties.

HE arrived at Madras in the end of September,* and having intimated to the Heads of the College there, that he had made some progress in one of the native languages during the voyage, he underwent an examination, which, to quote the words of

* On arriving in India, Mr Cathcart was much distressed to hear of the death of his dear friend Henry Gordon. This excellent person died on the 5th May, 1826, the very time when Mr Cathcart parted from his friends in Scotland. He was just leaving college to proceed to the station he had been appointed to, when he became indisposed, and, after being confined for some days, his illness grew alarming. The following account of his last moments is taken from the letter of a friend who attended him :—" Though so very weak, his perception of heavenly things seemed more lively than ever. He begged me to pray with him ; I did so, but he could not follow, and only repeated, ' Lord Jesus, love me,' ' Lord, have mercy upon me,' in a calm and earnest manner, as if he knew he had found mercy ; and only expressed his gratitude by dwelling on the names then most dear to him. For the three

the report, "reflected great credit on his unassisted labours," and he was found entitled to the first increase of allowance. The following letter, referring

following hours he remained quiet, though not asleep. Rising from a sort of slumber, he exclaimed, 'Is it possible that I am glad to find it is not true?' I asked, What is it? He replied, 'Does it really give me pleasure to awake and find that I am not with Jesus? Oh! P——, you see but a weak specimen of a Christian.' He now requested to be raised from his couch and placed on a chair, saying, 'If it will give you pain, I shall not ask it;' repeating, 'I trust it does not give you pain—forgive me.' He now evidently enjoyed a very lucid interval of communion with his Redeemer; afterward he talked of the weakness of his faith. I reminded him of what we had often rejoiced in together,—that no one shall pluck those whom He has chosen out of His hands; a doctrine which I think the most invigorating spur to action, and the strongest support to faith. It proved so to him;—he knew that He who had chosen, could alone support him. At one time he said, 'P——, if I am spared, we must talk more of these things.' Shortly after this, he wished to be again put upon his couch. He took my hand, and, with his eyes raised to heaven, said, 'I shall now go to rest. Jesus? Jesus!' He continued to breathe for four hours, but never again spoke; his countenance wore a heavenly smile, his eyes were then closed, and never allowed to turn from heaven." Mr Cathcart thus alludes to his death, in a letter written on hearing of that event:—"I had thought very much of dear Henry on board the Rose,—what he was feeling and doing. How far were my suppositions from being true! How infinitely more happy for himself! I had been adding a few lines every day to a very long letter, to be sent to him on landing. It was the first thing I was told that he was gone. For some days I could not imagine that he, with whom I had so often enjoyed communion, was now no more. It appears a dream. May the Lord enable me to live more circumspectly, redeeming the time. To me the loss is great, how much more to you!"

farther to occurrences during the voyage, was written at this time:—

“ *October 7, 1826.*—I hope this may find you in the enjoyment of health and comfort, and of the sweet privileges of the Sabbath. I have enjoyed the service of the Church of England very much ; it only requires to be known, and the mind disposed to prayer, to find it all that we can desire. Last Sunday being the first Sabbath of the month, we enjoyed the privilege of partaking anew of the symbols of our Saviour's death ;—we had a very excellent sermon, previously, upon Daniel continuing to pray three times a-day, notwithstanding the opposition he had to encounter, and the danger of doing so. Mr Morison truly observed, that we neglect to follow the example of Daniel, in giving thanks as we ought for the blessings that are continually showering down upon us. This is quite the case. I can indeed say that goodness and mercy have followed me hitherto. When I look back on the period that has elapsed since I left you all, I can recal many signal mercies. O that I had a heart to feel them ! Twice on board I had a near approach to what might have proved fatal. While standing on the poop, talking with one of the passengers, an iron hammer fell close beside us from the mizen-top-mast, which deeply indented the deck in two places. Had it fallen on either of us, it would in all probability have fractured the skull. On another occasion, when ascending the ladder at

the hatchway from the gun-deck to the upper deck, a sudden pitch of the vessel threw me completely off my balance, and I was in the act of falling, when a sailor, who was coming up the ladder behind me, caught hold of me. I must otherwise have fallen through the gun-deck into the undermost deck, and that head foremost. We had one poor man killed by a fall of much less height; so that I have indeed cause of thankfulness and praise."

He resided at Madras with a near relative, and continued his studies at the College, using the same diligence as formerly. At the same time, he was necessarily more engaged in visiting and company than heretofore, which broke in upon his retirement, and occasioned the feelings expressed in the following letter:—

"*January* 18, 1827.—I would join with you in praising the Lord for all his goodness to you. O that we had hearts duly to appreciate his loving kindness and tender mercy,—to delight to dwell upon it, and live continually in admiration of his works and ways to men! My earnest prayer for you is, that the good seed sown in your hearts may, by his blessing, bring forth abundant fruit. There is so much of head knowledge where a religious education has been enjoyed, that it seems as if it were seed cast upon a flowing stream, that is carried onward and onward, and will at length reach the ocean, unless it sinks and takes root, and then grows up and brings forth fruit.

You are placed, as it were, in a recess, where the current is not greatly felt, where the seed may without resistance settle and take root ; while I am, as it were, carried along, and find it more necessary than ever for the seed to cast out those roots and fibres which can alone support and sustain the plant. The great want is a deficiency of sincerity and earnestness. Secret religion is so apt to grow dull and lifeless ; we retain the form without the reality, and go on becoming more careless, until something stops us, and leads us to see our own folly and sinfulness. I can say it has been so with myself, and I desire to warn you, my dear sisters, against allowing this state to continue. Carry this as well as all your other complaints to the throne of grace, and we have a heavenly Father who will hear and answer us. It is a delightful promise, ‘Sin shall not have the dominion over you, for ye are not under the law, but under grace.’ I cannot tell in what state you may be when this reaches you ; but I know how little, at times, does religion possess the heart. The prayer that I at present feel most needful for myself is, to be enabled to ‘be diligent in business, fervent in spirit, serving the Lord.’”

The following letter was written a few days later :—

“*January 22, 1827.*—I am still uncertain when I may be sent off ; and where I may proceed to, is equally unknown. Could I apply my eye to the telescope of

futurity, I might perhaps see where B. will be sent to. Looking at the watch on the table reminds me that I must conclude ; it also reminds me of one who has entered into glory. It is Gordon's watch, which I have not yet been able to send to his brother. O that we could live ever mindful of Heaven, and be continually advancing in our meetness for that abode ! Many a time I think of my dear friend, and almost envy him being taken so early into his Saviour's arms ; not that I am fit for such a change, but I long to be so ; and the more I seek it, the greater do the obstacles appear from within and from without. My constant prayer is, with the Psalmist, ' As thou hast delivered my soul from death, wilt thou not deliver my feet from falling, that I may walk before God in the land of the living ? ' (Ps. lvi. 13.) May the Lord bless you, my beloved sister, with his choicest blessings, and give each one of you to know him more and more."

In March, in the prospect of being appointed to active duty, he thus writes to his mother :—

“ While life is granted, you may calculate on my aid ; I feel assured the Lord will provide. Sometimes I think if it were not for you I should long to flee away and be at rest ; but how ungrateful is this, when I consider all the Lord has done, and is doing for us. O that the Lord would make us meet for heaven ; then, whether in this world or another, we would be happy, and enjoy the presence of the Lord.

I sometimes feel my heart inclined to praise for all the mercies that abound around me. O that I could trace my Father's hand more distinctly in all !”

In July, 1827, he was found fit for public service, and recommended to be appointed to a station. This event he thus announced to his mother :—

“ Much has taken place to interest you since I last wrote to you. The College have allowed me to proceed up country, with the power of returning at a future period to try for the reward if I should feel inclined ; and perhaps it may be right to make the attempt some time ; I may think of it at the next summer examination in June ; but that is a long time to look forward to, and we know not what a day may bring forth. I have been deeply impressed with this, particularly with the death of Sir Thomas Munro, Colonel Noble, and several of the young men who were with me at Haileybury. The interim Governor has given me the appointment to Tanjore, for which we applied ; and I trust it has been over-ruled for good. I rejoice at the thought of getting up the country, and having something else to do in the way of duty than merely learning words, words, words !”

And in the same letter, part of the journey is thus described :—

“ The country to the southward of Madras is very bare, with here and there a small group of trees, and a few huts. We ran without halting to a place called

‘The Seven Pagodas,’ about seven miles on the Madras side of Ladras. Here there are some extraordinary hillocks, and detached masses of granite, which the natives, with immense labour, have hollowed out into numerous cells ; on the sides of each there are many figures, *in relievo*, of their gods, Vishna and Liva, under the various incarnations of a bull, a bear, &c. &c. There was not so much in the cells and sculptured figures to please, as in the beauty of the scenery. It put me more in remembrance of Roslin, than of any other Scottish scene I recollect. The bare rocks projecting in every direction from the green underwood, and trees growing in the fissures of the rocks, which rise to about two hundred feet, and are the more remarkable, as they spring directly from the plain, with no rising ground near. We halted till sun-rise, and amused ourselves for two hours clambering among the rocks ; the view of the sea from the top was very beautiful. We returned to our palankeens about six, and reached Ladras about eight. We remained the whole day, and in the evening sallied forth to look at the place. There is an old fort, the gates and walls of which give a feeling of melancholy, from their desolate ruined state. We walked round the now cannonless ramparts, and, sitting under the flag-staff, looking towards the sea, we discovered a large sail from the southward, perhaps from England with intelligence from home.”

Mr Cathcart now entered upon the duties of the

service. Here his employment was often of a harassing and delicate nature, being connected both with the revenue and judicial departments ; in every part of it he conducted himself with great judgment, and commended the name of Christian to all with whom he came in contact. At the very outset of his labours he stood up for the sanctity of the Lord's day, and his conduct on that point received no opposition ; which may be a lesson, that a firm and consistent profession of religion will often command respect and receive attention, when a lukewarm or backward profession will be despised. Even at this early part of his career, he seems to have been anxious about the condition of the people around him, perishing for lack of knowledge, and gladly to have embraced every opportunity of making known to them in any way the glad tidings of salvation. In all his letters there are the warmest recollections of home, and a constant expression of thankfulness to God for all his mercies, and of reliance on his love. In a letter written at this time (August 14, 1827), he says,—

“ I have commenced the duties of my profession under Mr —, who seems most anxious to increase the information of his assistants, and whose kindness and consideration I have already experienced. Mr — is almost constantly engaged from six in the morning till seven in the evening ; none but himself could endure such working. I have been seeking the blessing of God to rest upon his endeavours to regu-

late this district ; but he carries business too far ; Sunday is scarcely distinguished by any remission of it. Last Sunday I was required to attend and hear the assistant go through with his duties, which I declined, and no allusion has been made to my doing so. May the Lord grant his presence and blessing in this place, where every other comfort is so amply supplied. Seek aid for me, my dear mother, that grace may be vouchsafed to stand stedfast in the faith, and win others to seek the Lord Jesus.

“ We are in tents pitched on the banks of the Cole-roon ; it is quite an English scene, a fine broad river and wooded banks ; we are in a grove of trees which the noblest peer would be proud to have on his lawn in England. I can say that the mercies of the Lord are great, and that his loving-kindness is over all his works. O for a heart to love and serve him as I ought !”

His conduct regarding the Sabbath is thus mentioned shortly afterwards :—

“ I anticipated having a quiet Sabbath at Sheally ; but on Saturday afternoon I received a message to rejoin my superior. I returned during the night, and was greatly delighted to find that on saying I should do all I could on week-days, but on Sundays I must decline doing business, I was told I might please myself in that respect, and that he only did duty on Sundays because there was an overwhelming quantity of business ; he did not like doing so. May the Lord make me thankful, and direct me

aright in all I have to do ; for I feel myself indeed insufficient for the task."

The following letter beautifully expresses his feelings at this time :—

"*October 9, 1827.*—This is a day which calls for looking back on the many mercies I have been enjoying. I have now completed my 20th year. May the Lord grant that if it is his will that I see the return of this day, it may find me enjoying more of the communications of his grace, and advancing in holiness. O that we could reduce to practice all we know ; that our minds were less inclined to forget our God and Saviour ! I commenced to-day learning a few verses of Scripture by heart, which I think is peculiarly useful in this country, where the heart is so apt to get cold and indifferent. What continual reason we have to praise our God for his covenant-keeping care. Well may we join in the lines,—

‘ Many changes have I seen,
Yet have been upheld till now.
Who could hold me up but Thou ?’

O for a heart to praise the Lord for all his mercies ! May the Lord grant us to see more of his wonderful love and long-suffering goodness, that our hearts may flow out towards Him who has died for us to reconcile us to God.

"I have seen a great deal of Adam M——. He seems pressing on with undiminished ardour in the road Zion-ward. But none equals my friend Henry

Gordon ;—he is now happy, a thousand times more so than he could have been if now he had still been wandering through the wilderness. May a double portion of the Spirit imparted to him be showered on those who remain ! O may we be led to follow him who is now enjoying all the glories, and appreciating the love, of his Saviour and his God. For a long time after hearing of the event, I could not imagine it to be the case. I have not yet heard any particulars, but I hope to do so soon, having written to P——. May this lead us all to walk more circumspectly, redeeming the time allotted to us here.”

In another letter he writes :—

“ *November 6, 1827.*—I have just had the comfort and delight of receiving your most welcome despatches. How gracious is our God, and merciful ! He indeed delighteth in mercy ; what shall we render to him for all his mercies ? Our souls would join the choirs above in singing his praises, and making mention of his loving-kindness. O that the continued goodness of our gracious covenant-keeping God had a due impression on our hearts ; that as the Lord has showed his love in granting an answer to prayer, we should seek to be more and more united to him, and go forward trusting in his love. I have been praying for the out-pouring of the Spirit upon you ; not a day passes without occasions to bring you all to a throne of grace. O praise the Lord for his goodness, and let our souls bless him in the congregation of his

saints ; he has saved by his right hand those who put their trust in him. Let us stir up one another to love the Lord ; his mercies to me are great. O that I could feel grateful as they deserve ! What is there that I want ? I believe there is nothing that this country has to give. Sometimes I feel the prayer of the Litany very needful,—‘ In all time of our wealth, good Lord, deliver us ;’ for all things are full and abound. I feel thankful that I am now in India on this account, that I can give assistance which I could not have done in Europe.”

December 26, 1827.—“ This is the second Christmas since I left you ; and now, while you are perhaps shivering with frost and snow, I am far from cool under canvass. What mercies have we to be thankful for ! Blessed be the Lord who forsaketh us not, but remembereth us, and discovereth his loving kindness to us, while leading us through the wilderness. Here, I think, I have less time than ever to call my own ; but what time I have, I have found to be very sweet, and the Sabbath to be a rest indeed. At this season I ride out in the morning ; when I return, I find the tent surrounded by people wishing to make their complaints ; these are with difficulty, and not without noise, kept back till I have dressed, and taken a short period for reading and quiet. I then find the native servants ready, and pull up the tent doors to receive petitions ; the number of groundless complaints is quite sad. This morning I received and directed inquiry into twelve, and rejected as many

more, and put off the remainder until to-morrow. After breakfast I steal an hour to consult the Government regulations, which are not a little voluminous, or read or write English or Tamul, and not unfrequently I have the complainants pushing their heads and hands in at the doors and windows. At twelve, the correspondence from the divisions of the district is brought in; there is always full occupation till four, the dinner hour. In the evening, I finish the day's business, and after walking or riding, spend a little time with Mr and Mrs C——, and retire to my tent about eight or nine."

Mr Cathcart remained about ten months at this station, during which he was much occupied with business, which, with his desire to acquit himself well, and learn the duties of his profession, caused his letters to refer less than usual to his spiritual state.

CHAPTER IV.

Mr Cathcart returns to Madras. Appointed assistant collector at Darwar. Disappointment. Letters to his family. Thankfulness. Conduct of a Mohammedan priest. Unpleasant duties. New judge appointed to Darwar. Interest in missionaries. Trust in God. Recollections of home. Retrospect of past years. Review of God's dealings with him. Missions. Amusing incident. His peace and joy. Sunday. Death of a servant. State of natives. Liberality.

IN June, 1828, Mr Cathcart went to Madras, on his appointment to the assistant collectorship at Darwar, in the Doab or Southern Mahratta states. He had applied to be appointed to this station, that he might enjoy the company of an intimate Christian friend, and was proportionally grieved to hear of the death of that friend, after his application had been granted. He thus alludes to that event :—" My prospects are sadly changed in going to Darwar, by the happy change my friend has made ;—he died on Monday the 28th of May, of spasmodic cholera. ' Happy are the dead who die in the Lord ; they rest from their labours.' May the Lord pour out his Spirit on us who remain, that we may walk in the paths they

have trod before us. I had a letter from him a few days before his removal: it regarded our living together. Nay! we yet look forward to living together in a higher and better home."

At Darwar, he spent nearly four years, which passed away very happily in the society of other Christian friends, who were raised up to him, and in the enjoyment of health, the climate being much cooler than that of the low country near Madras. Indeed, he seems to have become much attached to Darwar, and always looked back with pleasure to his residence there.

His life, during this period, exhibited the same union as hitherto, of a devoted Christian walk, with the diligent performance of all duty; he was "not slothful in business," but "fervent in spirit, serving the Lord." He continued his exertions for the salvation of others, and embraced every opportunity of making known Christ to both Europeans and natives. For these ends, he helped to institute various meetings for prayer; and, besides his own instructions to his servants, he contributed largely to the support and encouragement of teachers and missionaries, both native and European.

This will appear from the extracts of his letters while at Darwar, and the short narrative which is given merely to connect and explain them.

He arrived at Darwar, in July, 1828, and shortly after thus writes:—

“ *September 12, 1828.*—My cup of earthly comfort seems indeed a full one ; may it prove a blessing. Let me seek an interest in your prayers. O that I may be kept under the shadow of the rock, that the rays of the sun may not scorch and burn up, but may tend to increase the growth and life of grace within me. May this house be sacred to the service of the Lord, that sin may not be admitted : may it indeed be a Bethel, or rather a Bethesda, for we are diseased polluted creatures, and need ever to dwell in the house of mercy. What is there here to be compared to leaving all for a world without sin ; may we grow in meetness for that happy world ! These are sweet words,—‘ sin shall not have dominion over you,’ and ‘ none shall pluck you out of my hands.’ Let us strive then against all sin, and seek after righteousness, and peace, and joy in the Holy Ghost. Pray for me, that all the comforts that abound around me may not make my heart cold towards heavenly things.”

“ *September 20, 1828.*—I cannot be too grateful for the many many comforts showered down upon me. I can, indeed, say, ‘ my cup runneth over.’ I have had the delight of receiving another parcel from home, containing a sweet little hymn book ; accept my best thanks for it, my dear mother. I sometimes regret I cannot sing, I feel my heart so much inclined to it when reading. I think I am happier than ever I was. May we be enabled to live to the praise of God among abounding mercies, and when this life

shall close, may we enter on an eternity of happiness in the Paradise above !”

At this time he was invited by the officers of a regiment stationed at Darwar, to go on an excursion for three days, to visit Kitoor, the palace of one of the former native princes. This was given on a Friday, and was declined courteously, on the ground that he preferred being at home quietly on Sunday, which was one of the days. The refusal was taken as it was meant, and the party put off till the beginning of the week, that he might join it.

Firm adherence to principle will always command respect ; and who can calculate what might have been the effect on India, had the British there generally been animated by a like spirit, and acted in all things as Mr Cathcart did ? How is it possible that any great or permanent good can be done by missionaries, while those who bear the name of Christians, by their lives give the lie to their profession ?

The following letter was written at this time :—

“ *November 20, 1828.*—A long interval has elapsed since I wrote the above. I have concluded my 21st year, and entered another ; the last has been a year of many many mercies. O for a grateful heart for the unnumbered and undeserved blessings poured upon me ! Sin has been striving much within me ; just at the time when the display of so much goodness should have swallowed it up. But it is always

so ; sin never dies. May more grace and a growing sense of the love of God, and love to God, be our portion. Sometimes I have much occasion to fear that I am becoming slothful ; but O we have strong consolation when we do flee for refuge to the hope set before us. O that we may enter more into the feelings of the apostle, glorying in our infirmities, that we have the power of Christ more and more resting and abiding upon us."

He was now much employed in the district, investigating charges of corruption, and thus mentions an incident which happened to him then.

" *December 2, 1828.*—We started from the Hindoo Pagoda at three, and marched to Conoor ; in the afternoon we again marched, and halted at Koroon, in a Mohammedan mosque, about six in the evening. A Mohammedan priest had just arrived, like myself, to spend the night ; he was sleeping on the ground, as they all do, on carpets. My peons most uncere- moniously told him he must seek some other place to sleep ; but I assured him the room was quite large enough for both of us, if he had no objections ;—it was open in front with back and side walls. I shortly tumbled on my couch without undressing, and without kneeling, committed you and all dear to me, with myself to the care of our Almighty guardian. I had begun to think of sleeping, when my companion called for his book, and I felt ashamed of myself when I heard the old man read aloud some verses of the

Koran, and repeat aloud a prayer to his God and the prophet ; I thought what he would think of the indifference of Christians. O that their zeal were directed towards its proper object, and then instead of looking towards Mecca, they would raise their hearts and eyes to one who dwelleth not in temples made with hands."

After an absence of some time, he thus mentions his return home :—

" *December 22, 1828.*—I have again reached Darwar. I see no place to be compared to it,—‘home, sweet home.’ O that the Lord would make this dwelling his habitation, and the glory of his presence fill it. I never felt so strong and well, as since I came to Darwar."

He thus notices the commencement of the next year :—

" I wish you and all at home many happy returns of the season, with inward peace and comfort. Last night I was reading a very sweet letter of Romaine's on the commencement of the year 1772 ; he took for its motto, ‘Christ is all,’—all our salvation, which I would take also for mine, as a staff to hold by in the hour of temptation."

In the course of his duties, at this period, during which he sometimes did not see a European face for a month, he had often to perform the very unpleasant

one assigned him, of attending the execution of natives convicted of murder. This and similar opportunities, he diligently improved, in endeavouring, along with some missionaries from the neighbourhood, and a converted Brahmin, to instruct these unfortunate men in the truths of the Gospel. The following extract will prove the interest he took in those outcasts :—

“ On Sunday last, Mr Beynon, the Missionary, went with me to see the one who was to be executed first ; he exhibited a very softened state of mind ; and frequently repeated, that he had no hope but in Jesus Christ. We saw him again on Monday, when he followed the Brahmin in prayer with much devotion. On Monday evening he was removed to the village where he had committed the murder. Mr Beynon and I saw him at night : we returned at the time appointed for proceeding to the place of execution ; the Brahmin repeated the Lord’s Prayer, which he followed. We then intimated that the time was come ; his grandmother was standing near, and wished to see him, but he said, it would only agitate both. On the preceding day, he had shown much anxiety that several small sums due to him should be paid to his sister and brother ; but now, when he understood that the people objected to part of the sums he had stated, he very meekly said, ‘ let them have what they object to, and let my sister have the remainder ;’ which, in a native of this country, was

great self-denial, and we may hope it was the practical effect of grace in the heart. The last words that were distinguished were, ‘Jesus, save me.’ Is there not cause of thankfulness here, that one who was far from God in ignorance and sin, should thus have been brought to cry for mercy?”

In the Judge now appointed to Darwar, Mr Cathcart found a very dear friend, having community of sentiment on the most important subjects; they joined hand and hand in whatever promoted their own growth in grace, and made known the mercy of God to those around them. They commenced weekly meetings for prayer and reading the Scriptures, on the evenings of Thursday, and on the first Monday of every month, and from which they derived great pleasure and benefit during their stay at Darwar. His affectionate solicitude for the salvation of those around, and his feelings on the subject above alluded to, are expressed in the following letters:—

“*May 5, 1829.*—But there is a subject which has delighted me much which I have not yet told you. I trust another of our friends here is seeking the way Zionward. Sometime ago we were speaking together of M——’s death, when he burst out, ‘O Cathcart, what can such a death-bed do for eternity? It must be through life that we prepare for death, and I am not a religious man.’ I almost wept to hear him, and embraced him as a brother no longer far off, but coming nigh by the grace of God; we

had a long walk and much conversation. He came next morning, and we read together. He has since come occasionally. May the Lord grant that he may join himself to the Lord by a bond that shall never be broken."

"*July 27, 1829.*—On this day last year, I reached Darwar. How many many mercies have been showered upon me since then! In Tanjore, I felt alone, without one to arouse and quicken, and show forth a Saviour's love. I was so much in the district that I saw little of the good missionaries at Negapatam. On first coming here, coldness and deadness were sadly prevalent. Meeting with the missionaries and Christian friends at Belgaum was quite a revival, and now I am very happy with my friend. It puts me much in mind of the days I spent at Haileybury with Henry Gordon, who is now a glorified saint in the world above. O to be made more like him while here,—to have the love of God and the glory of God more habitually as the motive of our actions. I find the principal work I have to do is to know myself and seek a greater holiness of heart and life,—not as a ground of justification: O no; the more we look into our own hearts, the more do their deceitfulness and sinfulness appear even in our approaches to the throne of grace; but by holiness,—a conformity to the image of God, and having him for the object of our actions, we shall best show forth his glory: Let us then stir up one another to run with diligence the race set before us, looking unto Jesus. I have been

grieving over many besetting sins ; vain imaginations are a sore burden ; the world and the things of the world have too strong a hold on our thoughts and affections. Let us seek to be made more than conquerors through him who hath loved us. Our Redeemer is strong, and he will bruise Satan under our feet shortly. Let us live more mindful of our high calling. Pray for me, my dear sister, that I may have more wisdom, and more grace to perform all my duties to the glory of God ; seek that the many temporal blessings wherewith we are surrounded may prove blessings indeed, by leading our mind to the giver of them."

He thus, in another letter, alludes to the meetings already mentioned :—

" We had a sweet meeting on Monday evening, being the first Monday of the month. Let us give the Lord no rest until he make Jerusalem a praise on the earth. These meetings, and those on Thursdays, are very refreshing ; they break the engrossing worldly occupations of the six days. I have seen more of love lately in the character of our Heavenly Father ; it was he who loved us with an everlasting love—who chose us as the monuments of his grace—and who gave us his only begotten Son to die for us. We are too apt to view the Almighty, as the Judge of all the earth, as unwilling to receive us, and overcome by the Saviour's love ; but he is more willing to receive us than we are willing to believe. He ac-

cepts of us and our poor services in Christ with all the feeling of paternal love. O, then, let us come unto him, and,

‘ Boldly resting on his love,
Cast our full burden only there.’ ”

The following mentions an incident which may be useful to Christians :—

“ *August 19, 1829.*—O my beloved mother, what cause have I to thank and praise the Lord, he has been leading me in green pastures and beside still waters ; may all our mercies be blessings to our souls ; every day have we cause to sing of mercy and of judgment. I grieve over the corruptions that are within me ; we carry about with us a body of sin and death, but the Lord is the strength of our hearts and our portion for ever. I had a visit of some days from ——. His visit has been most useful to all of us. He and I differed upon some points, and I was too warm in defending my opinions. We both felt estranged—we felt we had sinned, and required to seek pardon from our Heavenly Father. Truly his ways are not as our ways. He cometh over the mountains of our transgressions and filleth our hearts with praise. When we met in the morning, we had found the comfort of seeking peace in our common Father. I asked him to take the morning service, which he did ; but when he came to offer up a petition that our corruptions might be re-

moved, his voice faltered, and he burst into tears, he could only ask me to go on. How sweet to be thus reconciled in Christ Jesus. We arose from our knees with feelings very different from what we had felt the preceding evening. But I grieve for the hardness of my heart. While this servant of the Lord was melted before his God, how little did I feel as I ought,—humbled in the dust ; and how little of gratitude to our long-suffering Lord. What joy will be in heaven, when our corruption shall be done away, and the prison bonds that now hold us shall be burst for ever.

‘ No lure to tempt, no art to stay,
My soul as home she springs ;
Thy sunshine on her joyful way,
Thy freedom on her wings.’ ”

“ *September* 12, 1829.—I have enjoyed more support in many harassing and painful duties during the last eight months than ever I did before. It is sweet to lean upon God : I have seen more of his goodness pass before me in this period than in the whole course of my life. It is feeling his mercies in the daily occupations of life, and his loving-kindness coming into our souls, that giveth us a confidence and a peace that the world intermeddleth not with,—mercies, unnumbered mercies have been showered upon me. O that we could live more to his glory who died for us ! but, alas ! sin mingles in all that we do, and makes us often fail. Yet how delightful it is to un-

bosom ourselves to him who knows what sore temptations are, and not to leave our sin untold—unrepented of—unpardoned. Some cows have just arrived from Nellore, they recall to my recollection the scenes at home,—scenes that are far away ; and when we go forth to the various duties of the day, how different indeed from home. But if the blessing of God go with us, all things are pleasant. How strongly does the review of each day show us the growth of the works of the flesh within us. Our corruptions are strong while our faith is weak. Our enemies are watchful while we are careless, and hourly giving them advantage over us. I have indeed cause to bewail the unsteadiness of my walk. The indulgence of the flesh working evil by that which is good ; but, at the same time, I have had much cause lately to bless the Lord for the discoveries of his love, such as make me desire to live more constantly and more closely with him. Do all things in the name of the Lord Jesus, is a sweet command ; and the more minutely we carry it into the circumstances of life, the more will it bring us happiness in the fulfilment. Well may we say, who is sufficient for these things ? ‘ I thank God through Jesus Christ my Lord.’ In seeking to know God, how true it is, that we do find him, and know him, and richly enjoy him ! Let us then comfort one another with these words, ‘ My grace is sufficient for you, and my strength is made perfect in your weakness.’ ”

“ *September 19, 1829.*—How true it is that the

Christian is the only happy man ; there is a peace, and strength, and support in religion, which nothing else supplies. You complain of being cold and distracted in the season of devotion. I trust this has passed away before now ; but if we would heighten our joy and increase our peace, let us meditate on divine love. We are too apt to view God as an unknown God, and sometimes even as only in the character of a Judge, who must be propitiated by the intercession of Christ. But this is not the view we should have of our heavenly Father. He it is who planned our redemption, who sent his only begotten Son into the world to die for our iniquities ; he is waiting to be gracious ; he hath loved us with an everlasting love. Are not these doubts dishonouring to him, and painful to our own souls ? Christ died for us, and the Holy Spirit intercedes for us with groanings which cannot be uttered. O, then, have we not cause to shout and sing for joy ? The Lord reigneth ; the more we seek unto him, we shall find him the more a very present help in time of trouble. I was much grieved two nights ago with a quarrel amongst some of my servants, and the one who had been in the wrong coming, and throwing up his situation. I made it a subject of prayer ; and next morning he came at breakfast, and asked to be allowed to remain. If we were only more earnest, we should have many more blessings. ‘ Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall

not be room enough to receive it' (Mal. iii. 10). At present I have peace, and comfort, and joy, but no money. The completion of my engagements will be finished next month, and I hope to be able to send you a remittance next month ; but never say so much about it ; it is a pleasure to send it to you ; it is a care to keep it here."

Shortly afterwards he writes :—

" We are now living in troublous times. I fear much lest England should be found assisting the Mohammedan power, though I should be sorry to see the Russians in Constantinople ; yet the standard of Mohammed must be overthrown before the Cross is exalted, and the worship of Jesus shall fill the whole earth. I fear much, lest we, as a nation, be found partakers of the sins of the papal power ; and if we fight the battles of the infidel, we cannot but expect to be punished. May the Lord direct our king, and control his ministers for the advancement of his own glory, and the good of the church. Let us, in the midst of these, thus remember the admonition of Christ, ' Blessed is he that watcheth and keepeth his garments.' I cannot help thinking the government of this country has been partaker of the sins of the heathen in supporting their religion, and trying to keep away all knowledge of the truth. May we yet see the light shining, and the heathen warmed with the beams of the Sun of Righteousness."

The following letter was written some time after this :—

“ *November 20, 1829.*—Teach dear Bobby much of the Scriptures and hymns : what still remains on my mind of those I once knew, I prize highly. The other evening, in the tent at Gurring, I awoke, and could not sleep ; some of these were in my mind. It was a night of thinking of home ; I think perhaps a great deal too much of those scenes ; it sometimes begets a disinclination for Indian life and duty. Now, on the 20th of November, you are perhaps seated in the dining-room, with a fine fire, and the dear circle assembled ; Mamma, grandmamma, aunt, and sisters, all forming a happy group, while dear —— produces, with a sage and happy face, the useful tome of Milner’s History ; or, wandering into eastern climes, perhaps descriptive Orme, or Mill, directs your thoughts to India’s parched shore.—I cannot venture to picture more. But I am still in India ! hearing the wearying complaints of those whose many grievances I can ill redress ; and what is worse, the many forged complaints render us hardened. Each day’s allowance may be thirty complaints of all things evil. The state of morals is most distressing. O for a happier dawn on this poor land ! The human passions never had such play. I never visit Mr Nesbit, but some sad official mingles with our conversation. Yesterday, we went over a plundering case, which gives a prospect of writing—writing—writing, without end ;

but one day's business need not cloud the evening of another day. On coming home I found my dear friend Y——, who dined with me ; and after he left me, a case of robbery, with translations, engaged me till six. I could go on no longer, so, for a little respite, out I ran into the garden. I had just reached the end of the first walk when D—— came. I have not yet told you of the happy change which has taken place on his mind. About two months ago he called and complained of having nothing to occupy his time. I asked him to look over my books, if he could find any he could read. He said there was one which he wished to have. I thought, could he have found some novel ? for only the week before, the book he selected from Y——'s large and excellent library, was one of Smollett's novels ; but it was none such. He asked for Faber on the Holy Spirit ; and it has been blessed by leading him on to read his Bible. Since that his whole time has been engaged in reading books of a religious nature ; and he is now trying to lead a cousin in Bombay to think of the things that make for his everlasting peace. The Lord seeth not as man seeth, and the Lord is high over all his works, and to him be the glory and the praise."

In a previous letter, he says,—

" We had a little meeting at ——'s house last night. We had a new member who has lately been turned unto the Lord, not by might, nor by power, but by the Spirit of the Lord. There has been no

tool lifted upon this altar which the Lord has erected to his praise. The change on his mind has gone on internally, and without observation, until he has been brought out a totally changed character."

At this time some of Mr Cathcart's friends were anxious that he should apply for a vacant situation in the Madras Presidency ; but to this he was averse, and thus wrote :—

" Perhaps Darwar, and comforts more than I ever had, with a climate which renovates the exhausted system, have entwined themselves too much round my mind, and make me forget that I am only a stranger and a pilgrim, and have no fixed place of abode. O that we may be mindful of that world to which we are called ! Let us look at the crown, and we shall be enabled to bear the cross. How sweet it is, when wearied with worldliness and sin, and many cares, to remember that one thing only is needful, and to cast our full burden on the bosom of redeeming love. I am weak,—weak,—weak ; I must run and hide myself a little from the world, and seek some communion with Him, whose bosom receives our every feeling, and feels for all our trials. May he direct us to what is best, and make us ready to obey him in all things ! I would wish to be guided in going or staying by the hand that brought me here, and would leave it there."

In the beginning of 1830 he takes this retrospect of the past year :—

“ I was interrupted, and another year has commenced since I laid down my pen. The review of the past year may well fill our hearts with thankfulness. It has been a year full of the loving-kindness of the Lord. Many iniquities also rise up in review ; and we have to praise the Lord that our measure of iniquity is not yet filled, and that we are still in the land of the living, and the place of grace. Surely, when we look back on the way by which we have been led, ‘ the lines have fallen to us in pleasant places, and the Lord has been leading us by rich pastures.’ O that this year may be more devoted to his service ! May our hearts be more given to the Lord ; and the habitual and abiding character of our lives and conversation be the glory of God, and the good of our fellow-men. May it be a year of much out-pouring of the Spirit upon all flesh, and may the spirit of prayer and supplication be given to us. Let us make Ezekiel xxxvi. 26, 27, a frequent subject of prayer,—‘ A new heart also will I give you ; and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and I will cause you to walk in my statutes, and ye shall keep my judgments, and do them.’ Let us give ourselves more wholly to the Lord, that all we read and do may be pleasing in his sight. I have often experienced much of the Lord’s goodness in the midst of duty. O that the Lord may be to us ‘ wisdom, and righteousness, and sanctification,

and redemption.' Too great attention to business is a great snare in this country. There is more to be done than can be accomplished, and we are induced to remain longer in Cutchery than is good for our souls or bodies. I endeavour to commence at ten, or half-past ten, and leave off at five. This is not like an appointment at the Presidency, where all is conducted in English. But up country we are constantly engaged in hearing cases, one after another, in a foreign language. They are important, and require a constant stretch of attention; it is a great relief to stop for a moment and read a verse or two: it allays the storm, and makes all peace within. I—— has been with me for two days. He read the sweet memoir of my father, and was much pleased with it. The more I read it, I feel a desire to resemble him. The universal respect and love that all entertain of him, shows the excellency of the grace which shone in him."

During 1830 he remained almost constantly at Darwar, except when business called him into the district. His time was much taken up in the duties of his profession, and yet he was most assiduous in assisting in every thing which had for its end the salvation of others, both amid the heathen and his own countrymen, and also in attending to his own personal religion, without which all outward exertions are unprofitable to the Christian.

His opinion with regard to missions at this time,

was against schools as a means of christianizing India, and in favour of preaching only ; but afterwards these views were much modified, and he entirely approved of the General Assembly's system, introduced by Dr Duff. He says :—

“ To be a missionary must be a laborious and an anxious work. Many a time will they find their heart faint, when they find their most sanguine hopes disappointed, and their dearest wishes frustrated ; but still the Lord is on their side, and he will bless them with the consolations of his Holy Spirit, and they may have the blessing on their work to make many sing for joy, and praise the Lord that they are allowed the honour of making known the unsearchable riches of Christ. I have felt some of their hopes and disappointments with regard to my boys. I am reading with them every day a few verses about four. We this morning finished the seventh of Matthew. We must use all our efforts as if every thing depended on them, and yet remember that they cannot do any thing towards leading them to come unto the Lord. We may hold up a glorious prospect to the blind, but for all this if the eyes be not opened, he will never see, and it is the Lord who can alone open the eyes of the blind. May thy light and thy truth shine forth. May they lead and guide us, and direct our feet unto the way of peace.”

The natural cheerfulness of his disposition shone

clearly still. He thus alludes to the heat of the weather :—

“ We are panting under a vertical sun, with a scorching east wind. I am sitting in an inner room, with the glass doors all closed, not to admit a breath of air. Our books are all curling round, and boards and beams are starting. I am afraid to open the door lest I should ignite, and be shot through the roof like a rocket, or be reduced to a cinder.”

He also mentions this amusing incident :—

“ A ludicrous circumstance happened yesterday which I must tell you of. The youngest N——, Rachel, was vaccinated from my head servant's nephew. Dr H—— sent a note to me, wishing the child to be sent to the hill at four o'clock. I was from home when I received it, and sent it for my boy's perusal, with a verbal message to send the ‘ Bachcha.’ The boy could not decipher the note, and the people had a consultation on what my ‘ Bachcha’ (child or young one) might mean. It was triumphantly decided at last ; and when I came home from court and inquired, I found my three little goslings had been carefully packed up and sent with my salaams to the hill. I sent an express, and got back my three little bodies with great pleasure, and made the exchange of the real Bachcha.”

His constant dependance on God is thus expressed :

“ *May* 17, 1830.—Since I last wrote I have been

appointed acting head assistant. It is an increase of allowance, but as S—— returns from the hill in about a week, the amount is nothing. The disposition of Government, however, is pleasing, and a cause of thankfulness. At the same time I should not be sanguine, that on S—— proceeding on furlough, as he purposes in November, Sir John Malcolm will appoint me. The Bombay service has been lately so much thrown back by reductions, that there are many, four years my seniors, who would be glad of the appointment, and it would be hardly fair to them. We may rest assured that whatever is for our good will be. I should be glad if it were so ordered, that we should remain here for many years. May we be directed to act for the glory of God, and for the good of our souls ; whether in going or staying may he direct our path.

“ I have had some transactions regarding changing my house. I made it a subject of prayer, for O we need direction, and should be fearful lest the Christian character should be evil spoken of.”

The following beautiful review of God's dealings with him was written during this year, and from the extracts which have been already given, it will be seen how much he was in the habit of reflecting on these,—a practice calculated to be of the highest benefit to the believer in keeping ever before him a sense of his own sin and weakness, and of the wisdom, love, and faithfulness of his reconciled God.

“ *June 7, 1830.*—MY BELOVED MOTHER,—Since I last wrote I have had more time to regard the operations of the Lord, and the working of his hand, and can indeed say, that hitherto hath the Lord helped me. Surely goodness and mercy hath followed me all the days of my life. I was born in a Christian country, of Christian parents. The very stubbornness of my disposition was the instrument in the Lord’s hand of leading me to himself. I was placed under Christian instruction with Mr Stark. I met there with Henry Gordon. I was removed to Haileybury, contrary to our expectations; I met there again with Henry Gordon. His time would have been completed before my entering, but he had lost a term, and so his last was my first. Surely the Lord directed all, and link within link. And here we have indeed to recall the fulness of the truth of the word of God,—‘ Train up a child in the way he should go, and when he is old he will not depart from it.’

“ When I heard from P—— of the state of Gordon’s mind, I was involuntarily compelled to go and congratulate him; but after I had left my room and got to the foot of the stair, the Lord put it into my heart that I might do him harm, and I returned to my room and fell on my knees, imploring that I might not be permitted to do him harm, but that the same happy change might be wrought on my heart. This was the first time I had prayed otherwise than as a formal duty, a lip-service; and I rose from it

with different feelings, and desiring to be the Lord's. I could then visit Gordon, and the similarity of our feelings in having resisted convictions, and lived in known sins, and the neglect of holiness, drew us with bonds that grew closer and closer. Surely the Lord's hand is visible, softening the heart by the accounts of Marion C——'s death, and ploughing it up by the convictions of sin, then sowing the seed by the Spirit of his grace. My intimacy with Henry Gordon increased daily. The same repentings, the same doubts, the same struggles with sin, opened our hearts and made them one. In the last letter but one which I received from him, he said, he always felt happy that our experience, though separated, continued so much the same, the temptations and struggles of each were so similar, that we might truly be said to be born at once, and seemed to grow together. And when I look to his last letter from Calcutta, grace had grown in the midst of depressions, and lopping off of sinful roots. How happy his race which fitted him so soon for glory! And may we be followers of them who, through faith and patience, are now inheriting the promises. How different has been my course in this country from his; he, separated from all friends, and thrown in the midst of strangers, and surrounded with worldly men; while I was received, on my arrival, by kind relatives, and, when removed from their roof, received by others in Tanjore as if I were a relation, and with all the kindness of an old acquaintance. And when removed here by the hand of the Lord,

has not prosperity been showered upon me, and mercies without number?

“ My heart has, indeed, been high and lifted up, and sin strong and prevalent. The Lord is now calling upon me to remember my ways and to return unto him, to renew my repentings, and seek forgiveness with greater earnestness. When I remember my sins while the Lord’s mercies were around me, I can, indeed, say that it is of the Lord’s mercies I am not consumed, even because his compassions fail not. Lord forgive the iniquity of my sins; blot them out of the book of thy remembrance, and be thou my refuge and my portion in the land of the living. The hand of the Lord is good; a blessing has rested on every step of the way by which he has led me; and I pray for a continuance of his blessing. I have been looking to my earthly home—may I look now to my heavenly home. A man’s heart deviseth his way, but the Lord directeth his steps. Every step, every looking upward, every Scripture, has been of use; and the Lord designed by them to urge me forward to accomplish his own gracious purposes. It has been a time of much peace since receiving your last letter. Love to all. The Lord bless you and reward you a thousand fold for all your care, and love, and prayers.”

In another letter, immediately after, he says :—

“ *June 24, 1830*,—I have just received another letter from our dear mother. Surely none enjoy fa-

mily love in so large and rich a portion as I do. May our Heavenly Father reward into your bosoms the debt of love I owe. This has been indeed a time of love, richest love. I know not when I have spent so long a period of peace. ‘Like as a father pitieth his children, so the Lord pitieth them that fear him.’ Good is the hand of the Lord—he has been putting us into the cleft of the rock, and placing his hand upon us, and discovering more of his glory unto us. He is holy, and without holiness we cannot see him. He hath brought us to the foot of the Cross, and our sins have been removed. It is not the burden of our past sins, but of our present corruptions, that make us groan, being burdened. I sorrow, indeed, over my infirmities and unholiness, but his banner over me is love.”

Who will not acknowledge the blessedness of such a state of mind? Who does not see that this ‘light of God’s countenance,’ this ‘gladness of heart,’ which He giveth, ‘this peace and joy,’ is above all price? that no earthly possession is to be once compared with it; that in it, the Christian has happiness a hundred-fold greater than any thing this world can give, besides the ‘everlasting joy’ of the life to come?

Christians are often heard complaining of the want of that peace and joy in believing which Mr Cathcart so fully possessed: we are certain that this proceeds, in general, not from any deep feeling of unworthiness; but from an indolent and carnal walk, some com-

pliance with the world, or indulgence in known sin. And if Christians aimed after that self-denial, personal holiness, and universal obedience to the law of God, which distinguished the subject of this memoir, they would experience the peace and joy which gladdened him.

The following letter was written on receiving intelligence of the death of his nephew (alluded to in the letter of 20th November, 1829) in Scotland:—

“ *September 1, 1830*,—Sunday was our communion Sabbath. Mr Daires from Belgaum administered the symbols of our Saviour’s broken body and shed blood, and we found it good to wait upon the Lord in the ordinances of his house. Three letters from home arrived in the morning, I laid them aside till Monday ; little did I think they were to contain the accounts of our dear little Robert having joined the choir above. Beloved little spirit, his joy is now complete. O who would not change their lot with his? Happy spirit, he is now before the throne. O that he may often convey to those left behind the gifts of grace, and those helps which we stand so much in need of. How much, my beloved mother, is there to praise our heavenly Father for. How his beloved mother would rejoice to conduct his freed spirit to the foot of the throne. O, yes, she would rather have him there than struggling with all the evils of a wicked and ensnaring world. O that when our end shall come we may be ready, and that by our life and our

death we may glorify him who hath called us with an everlasting love. Now unto him that is able to keep us from falling, and preserve us blameless unto the coming of our Lord Jesus Christ, be glory for ever. Amen."

He thus notices the sudden death of one of his servants.

September 13, 1830,—We have been enjoying much of the loving kindness of the Lord, since I last wrote to our dear parent. We had the day before yesterday a very sudden call to be ready, for at an hour that we know not the call may come. It was in the case of my head servant's wife. I had been detained from going to Cutchery, by a visit from Dowdappa and some of the natives, and did not leave the house till nearly twelve o'clock. She was then in perfect health. I had not been an hour in Cutchery when they came to me to say that she had been bit by a serpent. I immediately wrote to Hay, who followed me to the hospital and saw her, but saw at once there was no hope, and the poor woman died in my palan-keen while he was with her. She was in daily expectation of having a little one, and it seems she had been sleeping in her house. She awoke, and thought she saw something glide away, and immediately felt her ankle pain her. She called in her mother and sister, who were outside, and while she was speaking to them her mouth became affected and filled with foam. Her husband was from home, when he came

she was able to speak to him, but before Hay saw her she could not speak,—the foaming at the mouth continued, and she had one spasm, after which she lay quiet, and the soul quitted its frail tenement without a struggle.”

That he was a man of prayer appears from this extract from the same letter :—

“ We must continue to pray, for the people are made willing in the day of his power. We have seen much of the faithfulness of our covenant-keeping God who is the hearer and answerer of prayer, since we began to devote mornings to prayer for the increase of the number of the followers of Jesus in this place. It is only six weeks since it was proposed, and we have had much encouragement. We seek separately, in our several retirements at half-past six, for a revival in the midst of us, and we have been privileged to see the word of the Lord made quick and powerful in the hearts and consciences of many around us.”

At the close of the year he thus wrote :—

December 25, 1830,—Dearest E——, I have been much engaged of late, and gladly take an opportunity to hold a little conversation with you. This season recalls to our minds the events of the past year. It has been a year of mercy and goodness. You, dear E——, with the others, have been called to render

up the little object of your care and love. His cares and sorrows are for ever past, and now he rejoices in the presence of his God and Saviour. O that we may be made meet for joining the assembly of the church above, when we too shall have finished our course. And while we look upward to the place where so many of our friends have gone before us, let us praise the goodness of the Lord that has conveyed them to the abode of his presence, and may a double portion of their spirit be vouchsafed to us."

In the same letter he says :—

I had a little trial of jungle in coming from Belgaum ; we got off the direct foot-path, and after going on for about five miles, we attempted to regain the right line without going back, but it was much the most tedious. We were turned back and back by thickets we could not thrust through, fortunately it was in day light, and as we now and then got the aid of a straggling cattle path, we at last got out into the cultivated fields, with some little injury done in the way of tearing and scratches, which shows how impossible it is for troops to act in such places, where the men creep under the boughs and make off without detection. The trees are not high but generally of a thorny kind, and in the wet season filled round with rank vegetation. I can understand now of the escapes of David when pursued by Saul, and his passing along on one side of the mountain, while Saul passed on the other. How delightful it is to see in

the example of David the minuteness with which we are privileged to present our petitions before the Throne. He asked the Lord, 'Will the men of Kieilah deliver me up into the hands of Saul.' And may not we be equally minute, and find an answer equally suited to our need. O let us come more as little children to the foot of the Throne to make known all our petitions. Be careful for nothing, but in every thing with thanksgiving let our requests be made known unto God. I have just now charge of five Talooks. May the Lord impart unto me wisdom, and guidance, and strength, and meekness, and patience. How delightful it is to think that we are always receiving the answers of the prayers of our friends, and often are renewed by grace when we are worn out with worldly cares. The example of Daniel gives us encouragement to wait upon the Lord in the station he has appointed us."

In the same letter he thus mentions the daily occupation of his time :—

"I have little, little time. Just now the sun does not rise till half-past six, which enables me to have some reading before going out. My hours are, rise at five, and seek the Lord's presence on the day, before going out at half-past or a quarter-past six; come in at half-past seven; bathing and dressing occupies till near eight; then prepare for reading with my boys at half-past eight; breakfast at nine,—have

a little time for reading before Cutchery at half-past ten or eleven; engaged till five, go out, if possible, and stay till half-past six; dine at seven; have an hour's reading in the evening; we do not meet together till half-past eight, and then devotion. The hour for retiring is ten, but it is generally half-past ten. This is not constantly adhered to. We meet together twice or thrice a week,—on Thursday at the Court-House, where Y—— reads some book; on Saturday at the N——'s; and here, on the third Monday of the month, to seek an outpouring of the Spirit on us. On the evening of the first Monday of the month we meet at the N——'s."

Mr Cathcart felt deeply the miserable idolatry of the people of Hindostan. In one of his letters at this time, he says:—"O, the apathy of this people! One generation passeth away after another, and no one layeth it to heart. The grief of to-day is forgotten on the morrow." He did not, however, confine himself to a mere speculative interest in these things; he gave liberally to their support,—indeed to an extent, as will be afterwards seen, in which even Christians will find it difficult to sympathize. "O that the Lord may manifest himself and shine forth, and dispel the darkness of this heathen land!" was his desire; but he did not stop there, and, to give an instance of the amount of his liberality for these objects, when one of the missionaries from a station near was going to leave the country, he and his friend Y——

wrote to the individual left, saying that if there was any one he could invite to come out, they would be glad to take the charge of him. He also at this time contributed largely for the purchase of a lithographic press for the use of the missionaries.

CHAPTER V.

Missionaries. Visits his sister at Bangalore. Occurrence on journey. Savanoor. Vultures and dog. Death of a relative. Reflections on it. Second advent. Mr Judson, missionary to Burmah. Mr Duff. Harassing occupation. Life in tents. Corruption of natives. Distrust of them. Missionaries at Belgaum. Unpleasant investigation. Appointed to Salem. State of India. Leaves Darwar. Letter from secretary to the government relative to Mr Cathcart.

MR CATHCART remained at Darwar till the middle of 1832, and went on in the same course of diligent performance of duty, and steady exhibition of Christian hope and principle.

A short time after the date of the preceding letter he writes,—

“ *March 5, 1831.*—It is now Saturday, and I hoped, ere now, to have heard again from Madras, but this has not been seen to be good for us. Blessed be the name of the Lord, he himself is the portion of all his people. His goodness, and long-suffering, and forbearance, he has caused to pass before us. He re-

storeth our souls, he leadeth us in the paths of righteousness for his name's sake. I will now send this off. May it find you in the midst of mercies, and enjoying much of the presence and blessing of our heavenly Father. May we search the Scriptures daily with prayer. I feel that we are one in Christ Jesus, and I do desire to imbibe more of the spirit of love and zeal which abounds in the followers of the Lord you mention,—when fixed on Jesus the Rock of our salvation, whatever is erroneous will be removed either here or hereafter. Our lives do indeed dishonour God, and the thoughts of our hearts are evil. O Lord, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit !”

The following gives an account of a Sunday's occupation :—

“ *March* 9, 1831.—I despatched a long letter to dear G—— on Saturday, which I hope may reach you soon, as my letters have been fewer than I could have wished. In the midst of trial I can truly say, that the Lord hath been good, infinitely good. He only is ever present, and his presence calmeth the soul. I had a very sweet Sabbath. May you have been highly blessed. In the morning I was engaged in reading with my boy, the various passages regarding the institution of the Lord's Supper, which Mr T—— was to administer in the prison in the native language. While Mr T—— was so engaged, we had the English service on the hill as usual. Mr

N—— read a most animating discourse on Isaiah xxviii. 16, 17,—‘Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone,’ &c. Mr T—— had a considerable congregation, of about thirty heathen, and he dispensed the sacrament before them to dear D——, N—— and his wife, and two men, and a woman, servants of Mr S——. These had appeared at first hardly aware of the ordinances, but on further examination, Mr T—— was satisfied that they might approach the table of the Lord. One of their children was baptized, so that the heathen saw the two great sacraments administered in simplicity. It was the first time they have ever been used in the native language in this place.”

At this period he went to Bangalore, on a visit to his sister ; and the following extract, referring to an event which occurred on his journey, will show his attention to his private devotions, and his endeavour to trace the hand of God in every event which befell him :—

“ *May* 12, 1831.—I reached Hoobly about 2 A.M., and being unable to sleep, I got out of the palankeen, and walked till past 3, when I got in and fell asleep. I awoke unrefreshed as day dawned, and found we were traversing an extensive plain, without a tree or shrub to be seen. I stopped the palankeen for a little, and read a chapter, and then proceeded walking till seven, when we reached Koohebal, a small village. We reached Jugulyer about eight A.M., where

fresh bearers were posted. While the relay was getting ready, I got into the bungalow, and refreshed myself by re-dressing. After dressing, I went out to desire the boys to be ready, intending to return and hallow the retirement which the bungalow afforded so much more than the palankeen; but, on going out, I found the boys quite ready and waiting, and I was induced to step into the palankeen, without returning to the room I had left. I was much overcome with drowsiness and heat, and at last taking up the Bible, I set myself to read, when, on looking for my watch, to ascertain the time, I found I had left it behind.

“ It was too late to go back, as we had proceeded twelve miles :—Savanoor was in sight, and I came on. We halted in a native Mahal, which is open on one side. Savanoor belongs to the Nabob of Savanoor; his dewars came to me, I mentioned having left the watch behind, and procured a man to go for it. I was unable to obtain a horseman as I wished, and as the distance to go and return was thirty miles, I determined to wait ten hours in Savanoor. It was the most oppressive day I remember in India, the place was very impure, and my mind not at ease. It passed very heavily, and I felt so unwell, I feared I would be unable to proceed.

“ In the evening the air was relieved by rain accompanied by thunder, and the Lord was graciously pleased to vouchsafe his presence to sustain and uphold my soul; I remained till ten at night, but, as

there was no appearance of the messenger's return, I started for the next stage. The neglect of watchfulness, and seeking communion with my heavenly Father, I felt to be justly marked ; and could not but feel that the haste which led to the relinquishment of retirement, was altogether useless, as delay was thereby increased. O that we lived more simply and more fully on our God ! Communion with Him is better than any earthly blessing, and when that is first sought, all things go well, otherwise nothing prospers."

In the same letter he thus mentions a part of his journey :—

" *May* 12, 1831.—It is a most interesting country.—Savanoor has been a place of strength ; its double ditches with walls and bastions are still visible, but in entire ruins, and the town must have been gradually shrinking and falling, until it is now much reduced from the extent of the old fortification. The Nabob himself is a dissipated young man. He visited S—— and R—— in their tents, in the forenoon last year, when in his neighbourhood, in such a state of intoxication, that they refused to return his call. He was said to be asleep when I arrived, and I had no wish to disturb him. On entering the gate or breach in the old walls, I was surprised to see upwards of a hundred vultures. The carcasses of two animals were lying within a few yards of each other, and a half-starved dog was tearing the flesh

from the bones, and maintaining a contest with the birds, which should have the benefit of them. The dog was running alternately from one carcass to the other, and driving off the birds, and sometimes seizing them as they would not relinquish their prey."

The same spirit of dependance upon God, of thankfulness for his mercies, of exertion in his service, and earnest desire after sanctification, breathes in all his letters ; but we shall limit ourselves to a few extracts from those written during the period he remained at Darwar, throwing light on these points of his character.

His anxious endeavour seems to have been to do what he could, to exemplify what was seen in a Christian officer, whose brave conduct in action had tended to the glory of God :—

" O that every Christian may know God in his calling. This is the *finishing* of the Christian character, to bear the purity of the closet into the toils of the day, and to come forth unstained with sin, though perhaps wearied with the labours and watchings, the strivings and fightings with it."

The interest he took in the salvation of others, will appear in the following letter, mentioning the death of a relative of his own :—

" *June 18, 1831.*—We have had a solemn warning that in the midst of life we are in death ; but the Lord's goodness has been abounding over all. He

has seen good to take to himself our cousin R—— P—— ; but it is a subject of praise (blessed be the Lord !) rather than of sorrow. O yes ! he has passed, we trust, from death unto life, and sin and sorrow are for ever fled away. On Wednesday night, as I sat in the palanquin by the way-side, I was engaged in writing to him, and urging him to cleave to the Lord in the midst of health and strength. Little did I then think that on that day se'n-night (the 8th) he had entered the mansions above ; and how could he now teach us, and lead us to heavenly things ! I shall transcribe an extract contained in Captain C——'s letter, informing me of this :—

“ ‘ From the 2d, I have been enabled to see P—— every day. At first, I found him despairing of mercy ; he felt deep conviction of sin, and said he had too much sinned against light and knowledge,—too much neglected the means so abundantly afforded him,—*now* to find pardon. He spoke of his pious friends, of their anxious solicitude for his soul's safety ; he spoke of you, my dear D——, and of the fear of man, which had so much separated him from you. But, in his good time, our gracious Lord was pleased to speak and bid him live ; the word of God was brought with power to his soul, and he received strength to lay hold on the rich promises in Jesus, and to cast all simply and solely upon him ; then he enjoyed that peace which is known only by those whose hope is fixed on Christ. He expressed himself, as regarded his soul, entirely composed and com-

fortable ; and he evidently was so, though suffering much in the body. His soul, he said, was safe in the hands of his blessed Saviour, and he had no longer any fear. He was apprehensive at one time that his convictions were the result only of the dread of death ; but he was enabled to put away this doubt, and I trust with right reason. He addressed C——, his companion in the regiment, very earnestly, entreating him to turn to Christ, while he had yet time given him, and besought him not to defer, as he had done, till the last hour.’

“ My beloved mother, what consolation is there here ! Could we indeed wish it otherwise with our cousin ? O no ! he has passed on before us, and while we are fighting with sin and care in this lower world, his song is rising high to his redeeming God. It humbles me to think what he knew and enjoyed, while I was writing to him. I asked him to find an abode with dear H——, should his health be impaired ; or if he would visit me at Darwar, as he was far on the way. But could such at all satisfy him now ? Is he not in possession of the fulness of bliss, and can at once cast his eye on each of us, however separated we are on earth ? May he indeed be a messenger of mercies and blessings from on high to many of us. Another friend on high, to convey with willing feet the grace and love of our God unto us, let us cherish the thought of his happiness. May it not pass away unimproved by any of us. Shall I say the thought has arisen—O that it had been me ? May my sinfulness

be forgiven, and may I be enabled to glorify God on the earth with my body and spirit, which are his ! O my beloved mother, do not let one anxious fear arise ;—we are safe in the hands of our God, and he sees when it is best to call us home.

‘ Not a single shaft can hit,
Till the God of love sees fit.’

I dread much the return to many worldly duties ;—let me seek for this petition on my behalf, that worldly-mindedness may not have dominion over me. O that we could ever remember that we are utterly vile and worthless, and that it is of free mercy that we are preserved from hell. O Lord, deliver us from every evil work, and preserve us unto thy heavenly kingdom !”

In a letter written at the same time, he says :—

“ Mr N—— read a sermon by Mr Maitland of Brighton, on the coming of our Lord. I desire to study the subject more. O may we be purified from all sin, and be adorned as a bride with purity and love ! O for more love to burn and consume all our corruptions ! May the thought of our high calling in Christ Jesus lead us to seek more earnestly to be holy as he is holy. My worldly duties have again commenced. O let me seek your earnest prayers that they may be performed to the glory of God, and may not, as they too often have done, draw me away from God. O that the communion between Him and our

souls may be more constant! How many afflicted families are mentioned in the dear letters I received at Hurry Hur. My thanks to all round. May our heavenly Father reward you a thousand-fold! O may we all be purified, and be made meet for the glory to come! May we, to use Mr Malan's simile, comply with every step, and repelling every distracting thought, and every vain imagination, fix our eyes upon the cross, that we may enjoy more unmingled happiness as we advance, and our desires heavenwards be invigorated and increased!"

He thus mentions a plan of Mr Judson, the well-known American Missionary to Burmah:—

"*July* 19, 1831.—Mr Judson has been long devising how he could aid the advancement of the Jews, and he has thought of endeavouring to procure a sum of 10,000 dollars for the permanent support of a missionary to the Jews, to be established in Palestine or Greece, as may be found best. This sum he has divided into fifty shares of 200 dollars each, or 440 rupees. Mr Judson on his small means, Mr Wade, and Mr Bennet of that mission, have each taken a share, and they hope they will be successful in getting the sum made up principally in America, and the remainder in India. Mr Nisbet has taken three shares. At first I thought I would rather give the sum to one of our own societies; but when I thought how richly the American Baptist Missionaries have been blest, I felt it was a privilege to join with them;

and these good men, with their limited means, taking shares, made me think all we have is the Lord's, and for his service. O, may our hearts be enlarged in seeking the good of Zion!"

And in another letter :—

"*July* 29, 1831.—O that many of the Lord's people would come to this heathen land, to remember it in their prayers, and in their spheres to lead some to Jesus! I hope for a revival in our dear native land from the national mission. O may much prayer rise up before the Lord for it! Mr Duff is, we hear, a useful labourer in the vineyard; but at this distance, we do not learn so much as we could wish. I trust the time may come when a few parishes may join together to send out some one from among themselves, to the Lord's vineyard; then they would pray and wrestle for a blessing, and then would the zeal and love grow up, which would be the first fruits of a rich harvest in the answer of all their prayers. It is because we are not engaged personally, that there is so little interest in these things."

In continuing this letter he says :—

"*August* 23.—I have been long in resuming my pen. There have been many worldly cares and much entanglement in worldly business, which scarcely allowed me time to seek the good of my soul. How sweet to feel that the Lord restoreth our souls, and

bringeth us again to feed in green pastures, and beside the still waters."

The following letter refers to his personal religion, and his desires for the good of others :—

" *September* 30, 1831.—O to be more holy, more united to our heavenly Father. Blessed be his name, for the communion he granteth unto us ; we feel that we are his, and we may come daily and hourly to Him, to be cleansed and renewed. He is now pacified toward us through the Son of his love. O may his love so dwell in us, that we shall grieve over every separation from the enjoyment of his presence, bearing about with us the dying of the Lord Jesus. Alas ! how little do I realize this. My dearest sister, pray that the world and worldly duty may not have power to bring me into bondage. I fear it more and more ; pray that I may feel it as the Lord's work, and be blessed in it as his work. My way seems plain to remain here at present ; I am less anxious for promotion, for it brings an increase of care ; pray that I may be guided in the discharge of it by meekness and wisdom."

" I have just been interrupted by the arrival of two welcome letters from home ; the Lord's goodness is indeed abounding to all of us. O for hearts more abounding in love to Him ! to go no more out, but to live unto him who died for us, and rose again."

In his next letter he says,—

“ *December* 12, 1831.—DEAREST G——,—Time has passed since my writing, and the chief reason of my not writing sooner has been my soul being oppressed in the midst of worldly cares. O my dearest sister, you know how this leanness closes the mouth. Blessed be the Lord, he restoreth our souls, and bringeth us back to joy in the Lord. I am now delighting in your book, *Old Durham on the Song of Songs*. It is a sweet remembrance of you when the soul is brought into communion with its God, yea, into the chambers of the King.”

In a letter written in the beginning of the ensuing year, he thus mentions his mode of life in tents, and occupation :—

“ I have been going short marches morning and evening from village to village. The short marches morning and evening give more rest to the people who walk. I sleep in a small tent about ten feet square, which is easily pitched, and have large tents of fifteen feet square within the inner walls, and twenty feet square within the outer walls, with double tops of folds of cloth for the day ; they are carried on ponies four to each large tent, and one to each small one. I have with me two large tents, a private and Cutchery tent, and three small ones, for myself and the servants ; in marching with the tent carpets, and wooden pegs for the ropes, &c. they occupy eleven

or twelve ponies. After reaching the Chickadee district, I sent away five, and kept seven, as one tent may be left behind, till they return for it. Each tattoo, as the ponies are called here, has a man with it, who are of the class of Pindaries, who are so much noted in Indian history ; the tattoos are rather high ponies, long and starved looking, but able to undergo a great deal of fatigue. The hire of a tattoo is eight rupees a month, and there is nothing to provide in the way of food for man or beast, so that they are the most comfortable mode of conveying the things ; but many things as the couch, tables, chairs, bason-stand, table things, &c. are all carried on people's heads, which makes moving a burden to the people, whose regular pay is very small, and often in my absence they are never paid at all ; they are so accustomed to be forced to convey things from their own village to the next, that they seldom complain. The right payment is always charged in the accounts. I mention all these particulars that you may know my present mode of life in tents. Happy, happy thought, that the time will at length come, when our tents shall rest on the other side of Jordan, no more to wander in a dry and thirsty land where no water is."

" At Hulsee the surveyors brought a man who they said had made complaints against the Amildar. I heard him give a most detailed statement, and moved next day to Conganolly to examine the people named. The complainant swore that he had paid bribes of 500 rupees, to the Cutchery servants, for

the decision of a dispute, in which he was employed as agent. The principal and all the parties concerned swore directly the contrary. The complainants produced papers regarding it, and witnesses on examination perjured themselves so awfully, that I am at this moment doubtful which is the truth ; but on the whole, from the nature of the decision, and the orders given, I think the whole complaint, with part of the papers produced, to be false, and instigated by the surveyors. The replies of the Amildar himself to some questions, and the influence I see he exerts over the people, make me feel as if I were walking upon ice. With the most upright intentions, orders may be given on representations which one cannot fathom. The 57th Psalm expressed my feelings. ‘ Be merciful unto me, O God, be merciful unto me : for my soul trusteth in thee ; yea in the shadow of thy wings will I make my refuge, until these calamities be overpast.’ Sleep fled, and aguish shivering followed, with slight fever, which brought me in a week lower than I can express. I feel yet that my soul is amidst lions. I have only one native interpreter, called a Moonshie, and he has tried to deceive me in favour of the Amildar. I observed in the examination of a bundle of Mahratta papers, one which he read attentively, and placed among the rest. On calling for it, he handed two adjoining without it, and at last said it was four years old. When got, it was a list of village expenses to peons and others, not to the Amildar, which at least ought never to have

been paid. I feel there is none I can trust, my own Cutchery are with the Amildars, and the surveyors are equally ready to make false statements from the enmity they bear to the Talook Cutchery. They are all Brahmins, but the Cutchery are southern or Madras men, and the surveyors northern, or Poonah Brahmins, and much more intelligent from their education,—education, alas! without religion, which makes the understanding more acute for evil, if the heart remains unchanged. Well may we indeed pray, ‘Thy kingdom come.’ I am thankful the fever is quite gone; but the fever of the mind, the total distrust, it is difficult to remove. O Lord, be thou our light and our salvation, and the strength of our life, that we may say, of whom shall we be afraid? O hide us in the secret of thy tabernacle!”

He thus mentions his going to visit the missionaries at Belgaum, and what he saw of their labours:

“I am just starting for Belgaum, to spend the Sabbath with our friends (the Missionaries) there; it is fifteen miles off. May the joy of the Lord be our strength!”

And in the conclusion of the same letter, he says:—

“I met, as usual, a kind welcome from the Missionaries; we had the privilege of uniting together in the Mission Chapel on Sabbath evening, in participating of the symbols of redeeming love. His blood cleanseth from all sin; through him we are brought

unto his Father and our Father. ‘ May we more bear about with us the dying of our Lord Jesus, that the life also of Jesus may be manifest in our mortal bodies.’ Yesterday morning, Mr Beynon and I rode out to see the school at Shapoor; there were between forty and fifty children, from five to twelve years of age, learning to read, and getting by heart Watts’ Catechism, and portions of Scripture. In the village of Hoosoor, a school of about forty very young children has been commenced, only about a month ago. In Belgaum, we saw the Mahratta school, the English school which Mr Taylor has just commenced with ten or twelve boys, and the Poor House, with the Tamul School of the orphans attached to it; there are twelve persons in the Poor House, one or two of whom have been baptized during the last year; and Narsappa, the Brahmin prisoner, who has lately been released from Darwar jail, is there, a candidate for baptism; he has left his wife and family, and though he says little, he seems to have Jesus in his heart. O that my soul were filled with gratitude for all the goodness of the Lord to me !”

His great liberality appears in the following letter :

“ *March 10, 1832.*—I feel much interested in the account of ——. Would a little help be useful to her? I feel more and more, that we have nothing here for ourselves; that we must give an account of the use we make of all we receive; and I feel that I

cannot lay aside any thing with a clear conscience : I would just wish, monthly, to bestow as the Lord shall call for it, whatever he sees good to give.

“ I rejoice in the prospect of the Churches at home sending out missionaries from their own members. How would the prayers of the congregations arise for their own brother gone forth from amongst themselves. How blessed will be the time when all shall be the Lord's, from the least to the greatest. O may we stand with our loins girt and our lights burning, rejoicing in hope of the glory of God. We have lately heard of the death of that good man, Mr Sawyer, chaplain of the Nhilgerries. On the first Sunday of the year he preached on these words, ‘ Prepare to meet thy God,’ and died on the following Saturday. May we be enabled to take unto us the whole armour of God. He that is with us is stronger than all they that are against us. We should strive to be living more as labourers in the Lord's vineyard. If all who could support a missionary would do so, how many labourers might be sent forth. The Institution established by Mr Duff in Calcutta is reported to be prospering.”

The time was now approaching when he was to leave Darwar. Shortly before doing so, he was engaged in a very unpleasant investigation into the conduct of one of the native chieftains, whose land reverted to the British Government if he left no son ; and who had announced a son, which was suspected

not to be his, and that its mother had been murdered. Mr Cathcart was engaged for several days in the investigation; and the evidence he obtained corroborated the statements made. He thus mentions his feelings on the conclusion of it:—

“ It was very hot in tents, and I was very glad to close so unpleasant an investigation. I started on Friday, and was anxious to reach Belgaum on Saturday evening: it was forty-five miles distant. On the way I felt very unwell, and on the Saturday thought it was cholera, but was mercifully raised up, and joined our friends at Belgaum on Sabbath morning, and from that returned here in peace and safety.”

Just before leaving Darwar, he wrote as follows to his mother:—

“ *July 19, 1832.*—Four days ago I received the appointment of acting additional sub-collector at Salem from the Chief Secretary, at the same time desiring I should join at the earliest practicable period; and I hope, if the Lord will, to set out on Monday, and to reach our friends at Bangalore the following Saturday; I shall have to pass on immediately. O may HE who has appointed this charge lead and guide me in it; make me more and more distrustful of self, so as to seek continually for fresh supplies of wisdom and grace from Him. How different does duty seem, when we can bear in mind that we are not our own, that our time is His, who appoints our

duties at their set season, and if sought to be done as his appointment, the mind is kept in peace. ‘He giveth more grace.’ O that every thought, and word, and action, were conformed to his will.”

“I am inclined to take a gloomy view of this country, advancing in knowledge, without Christianity. Infidelity is rapidly increasing; they lose respect for their own religion, they have no substitute in Christianity: our duty and policy are one, to teach and preach the doctrines of Christ. There should not be a Government school without Christianity, and there is not one just now that has it, and the idea that the natives will not attend Christian schools is quite a mistake. In this district the few missionary schools are better attended than any of the Government schools, with the exception of that in Darwar, where the teacher is somewhat celebrated, and the school has frequently been the introduction to place. The attendance at the Mission schools is entirely owing to the better progress and information acquired by the children, from the better method and greater superintendence maintained. The difference is very marked in Belgaum, where the Government School is almost empty, while the pay of the master is twice or three times as much as that of the mission teacher, though he is necessarily a Hindoo.”

We have endeavoured to show, from Mr Cathcart's letters, that it was a part of his service of his Lord, to be diligent and faithful in the performance

of the duties of this life ; and that his deep and heartfelt concern for religion, interfered in no shape with any other duty. The following letter from his superior at Darwar on his quitting that station, to the chief secretary at Bombay, will prove how successful he was in this, and the value placed on his services :—

“ SIR,—I do myself the honour to transmit a letter from Mr Cathcart, requesting to resign his appointment under this Presidency, in consequence of promotion under the Madras Presidency, to which he belongs.

“ In forwarding this application, which I do with extreme regret, from the value I place on Mr Cathcart's assistance, I trust I shall not be considered departing from rule, if I endeavour to express my appreciation of Mr Cathcart's services, and declare that I have met with no young servant of greater diligence, and possessing in a higher degree all those qualities and those talents which contribute to render their possessor an invaluable and distinguished public servant.

“ In every instance I have required it, and that has been most frequent, I have received from Mr Cathcart, in his experience and intelligence, the greatest and most valuable assistance ; and in all cases have found in him that faithfulness in business, to do what has been intrusted to him perfectly, that I have been greatly relieved from that anxiety, with which otherwise I should have felt myself burdened in the charge of this collectorate.

“ The Right Honourable the Governor in Council will, I full well know, be desirous to do full justice to all servants employed under the Government ; but lest it should not occur to his Lordship in Council, I beg it as a personal favour, if I may venture to solicit such, that in communicating to the Madras Government the acceptance of Mr Cathcart's resignation, and return to his own Presidency, mention may be made of the estimation of his services by those of this Presidency, under whom he has been immediately employed ; and their conviction that wherever he may be employed, it will always be with high credit and honour to himself, with benefit to his Government, and usefulness to the public.—I am,” &c.

CHAPTER VI.

Arrives at Salem. Instant in prayer. Declines to issue order for natives to pray to idols for rain. Insincerity of natives. Meets with an accident. Review of past year. Dependence on God. Liberality. Constant thankfulness. Leaves Salem. Letter of Mr Walton, missionary, on this occasion. Goes to Madras. Trials. Out on duty in district.

MR CATHCART left Darwar on the 23d of July, 1832, and proceeded to Salem, to which station he had been appointed. He mentions stopping at the bungalow, where he had left his watch on going to Bangalore some time before, and that he now used the opportunity for the purpose which he had then neglected. He did not permit the occasion of a journey, too often, we fear, allowed to form an excuse for the omission of the regular performance of the duties of private religion, to operate in that way, as the following quotation will show :—

“ *August 9, 1832.*—At Paulkode there was an officer in the bungalow, but I found a quiet retreat under a tree after we had proceeded a short way from

it. It is delightful to get away from the human beings who surround the palankeen, and to be able, with the heart and voice, to give ourselves to the Lord. O to be more united to Him! The chapter I was reading was the second of Malachi, where the Lord upbraids his people as dealing treacherously with him, and marrying the daughter of a strange god. My beloved mother, let me entreat your prayers in my present situation. Temptations to forget the Lord are perhaps increased. May all his mercies lead to him more gratefully, and make me more wholly devoted to his service. Our Lord learned obedience through suffering; and if comforts increase, I need to be more watchful."

Shortly after his arrival at Salem, there was another instance of his wish, as he himself expresses it, to glorify God in his life, and live as a dying but redeemed sinner:—

"*August 25, 1832.*—Among the first official letters I received on coming to Salem was one sanctioning 50 rupees to be expended, in each of the three Talooks or districts under me, for the invocation of rain. Rain is indeed much required, the first crops have been almost lost in consequence of the deficiency. I called the Talook servants to give a report of what was done; some Brahmins were to engage in prayer to one of their gods for ten or twelve days, standing up to their necks in water, that their devotions might, I suppose, be instant. Others were to be employed

to avert the anger of certain planets ; and some to propitiate other gods, the whole to be fed at the expense of Government, to be superintended by Government servants, and to be, in every respect on the part of Government, seeking for the attainment of its revenue by these means. I could not order it. It does seem to me most gratuitous to engage in such an open violation of the laws of God ; while the money belonging to Pagodas is regularly paid to them, and not appropriated to any other object, which would be esteemed robbery, while no obstruction is offered to the natives in worshipping what they choose, it seems sinning without a cause when we thus uphold other gods. The Revenue Board sanctions disbursements to be made on this account in every collectorate when required ; well may we rather look for the withholding of the rain we seek. How long-suffering is God in ever again granting rain after such idolatry and worshipping of gods, to whom the subsequent goodness of the Lord will be attributed ! I have written to the Collector privately that I cannot issue such orders. O Lord, forgive our national sins, and turn our hearts unto thee. The orders were subsequently issued in my three Talooks by the Collector, as well as in his own. There are 14 Talooks in the district ; each received 50 rupees for it, so that 700 rupees were thus expended in the dishonouring of God, and giving his glory to another. O Lord, forgive our iniquity."

In the same letter he says :—

“ After breakfast —— and I joined in seeking the Divine blessing for ourselves and all dear to us. O that we helped each other more in this way ! How soon do weeds grow up in our hearts when left to run wild. We need daily culture ; the fountain opened for sin and uncleanness is ever full, a living stream that flows continually for the healing of the nations.”

He gives the following description of the natives in his next letter :—

“ *October 4, 1832.*—This country is indeed in a sad state from the falsity of its inhabitants. In the complaints which I receive daily, the truth is always exaggerated, if the complaint itself is not false and malicious, the opposite party, instead of stating the truth, diminish in an equal degree, and there is a constant effort to weigh the probabilities on either side, to try to be near the truth. I have been particularly struck with it in the judicial proceedings in the Court here ; in looking at the suits it does seem to be an exertion which can best deceive. False documents are constantly produced, which, though sufficiently proved to be such that no dependance can be placed upon them, yet there is hardly any possibility of bringing such perjury to proof, sufficient for criminal punishment. The point of dispute generally is not a point of law, but as to the facts in the case ; evidence the most contradictory is called by each party to prove

opposite facts ; and one party must be giving false evidence. There are in Salem, and indeed in every large town, persons who for the smallest remuneration will bear false evidence to the support of any facts. O for the time when the knowledge of the Lord shall cover the earth as the waters cover the sea !”

A short time after this, Mr Cathcart met with an accident which injured his right arm. In riding to a friend's house, his horse took fright at a stuffed tiger on the lawn, and rushed under the low branches of a banian tree ; he had only time to raise his arm to protect his head, when he was struck against the tree and thrown to the ground ; his head was only slightly grazed, but his elbow was dislocated, together with a compound fracture of the arm. This accident deprived him of the use of his arm for some time, and he thus alludes to it in the first letter he was able to write :—

“ *December 8, 1832.*—It is very long since I addressed any of the dear circle, and I fear that you may have some anxiety from my uncle mentioning that the cause was the dislocation of my arm ; he mentioned how it occurred. The Lord has indeed been very good, his mercies are abounding over all our sins. O, pray that this touch of his hand may be sanctified to my soul, that while the outward man fails, the inward man may be renewed day by day. The pain was considerable in setting, and for a few days, while the local inflammation remained ; since

then, excepting while moved, there has been little pain."

And shortly after he writes:—

"The pain has never quite left the arm, it is still very unlike the other, and contracted; the doctors in Bangalore seemed to anticipate this, and the doctor here gives me little hope of ever being able to straighten it. It does not bend, so that the left hand is generally employed. O, that it may ever remind me of my sinfulness and God's goodness; if it tends to keep me humble, or to keep me more quiet, it will be a rich blessing."

In the following letter, written at the beginning of the next year, he reviews God's dealings towards him:—

"*January 2, 1833.*—I trust this new year has found you with an unbroken number, and in the enjoyment of blessings from on high; may many returns of this season be granted to each dear member of the circle, and find us making farther advances on our way Zionward. With me the year that is past has been a year of goodness and mercy. It found me at Chickadee, in the midst of troubles, from the sins of the public servants. I was brought out of them, and had much pleasure in the short visit to Kalapoor. Dear ——— accompanied me back to Chickadee; he had been impressed with the illness from which he had just recovered; he was seeking

the way of life, and felt his heart warmed with the love of God.

‘ O to grace how great a debtor,
Daily, hourly, Lord are we ! ’

May love dwell in us richly, and consume all our dross.

“ From Chickadee I returned to Darwar and met with much kindness from the new collector. In April I started for Neepanee. There dear M—— joined me, and we spent a week with many mercies. The Lord was with us and brought us through that unpleasant inquiry in a way we had hardly dared to hope for. I mentioned at the time, the arrangements Ramapa the Vakeel had made in case of an attack ; and I learned afterwards that when I had the slight attack of dysentery which hastened my return to Belgaum, Mr A—— was so apprehensive that this illness might have been occasioned by some underhand dealing of the Neepaneekan, that he asked B—— immediately to go and see me on reaching Belgaum. From Belgaum I proceeded to Darwar, and remained there till I left it finally. It is a place I must ever look back to with much affection, a place where I have dwelt long, and enjoyed many mercies. How much depend on little points,—I went there in consequence of Maitland’s letters ; not to be with him as *we* intended, but to succeed to his vacant place.

‘ He leads our steps far wandering round,
’Tis the right path to Canaan’s ground.’

“ I have almost forgotten to say a word of my

arm. I have much cause to be thankful that all pain is removed, and I am able to write. Contraction of the sinews has taken place, and I cannot expect ever again to be able to straighten or bend it as formerly ; but I have much more use of it, now, than for the last two months ; may it be an abiding remembrance of the Lord's goodness abounding over sin. May it keep me humble."

Shortly after this time he writes thus :—

" *January 26, 1833.*—I trust another year has found you in the enjoyment of health and peace, and that our little number is undiminished. Another year of sin and of mercy has passed away, and another begun. O that it may find us farther advanced at the close of it on the way Zionward, and not so willing to halt by the way. Let us take for the year the sweet text, ' I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.'

" *February 21.*—I have just received your welcome letter of September, you were enjoying peace and happiness. Give Mr ——— my grateful remembrances ; I hope all his kindnesses will be remembered for good to himself, by Him who loveth a cheerful giver. I never had more to be thankful for than now ; I never have been so at rest as here ; I have now less to do, and am more at liberty, and surrounded with mercies. O, that we could live more in the Lord ! There is always enough of sin within and around us

to excite to watchfulness. O, that, like Fletcher, we could never sit down nor rise up, without looking upward."

"*February 23.*—I have just received more home letters. I have been in a sort of dream for two days, wandering about with you all, especially in Gallo-way. I think I can see the fields and the fine bold coast, the Irish sea, and Ireland in the distance. I can fancy myself in the drawing room at Genoch, it seemed always smiling. I sometimes laugh aloud when I get a European letter, to the no small amazement of the servants and peons in the verandah."

He thus mentions his duties in a subsequent letter:—

"My life, for the last fortnight, has been a constant scene of business,—breakfast at half-past six; Cutchery, or settlement with the Ryots, from seven to twelve; return to the tents, dine, proceed to the Talook Cutchery till six or seven; come home and have tea, and be good for nothing the rest of the evening. The first and second Sabbaths I returned and spent in Salem. The catechist, Isaac, and the reader, Enoch, who was baptized shortly before I came to Salem, have been with me engaged in preaching, and distributing tracts. They have given away in the last fortnight 1800 tracts, and 300 copies of single gospels or epistles. O, that this seed may be watered from on high! The settlement of this Talook has been completed. The Lord has been present in the

midst of duty, while the body was weak. The text for the day has been a source of strength and peace, while surrounded by hundreds."

The source of his strength and peace was indeed derived from Him in whom is everlasting strength. He thus notices the commencement of that journey:—

"I left Salem last night, and made a short march to Mulloor, where I had a small tent. It was a sweet retirement to get among some jungle bushes, and kneel down under the bright moon and stars and seek communion with our Heavenly Father."

The liberality of Mr Cathcart has already been noticed, and the unusual extent to which he carried it. The following letter was written in answer to some remonstrances from home, sent him in consequence of an expression in one of his letters.

"*May 8, 1833.*—Since I last wrote I have been busily engaged in settling the villages. I have had the pleasure of receiving many Europe letters of October and November. I am grieved to find how much grief I have caused my beloved mother by an unguarded expression. I do feel, dearest ———, that this is not the time for laying up treasures on earth; and I feel that, while our calls are so numerous and urgent in this country, nothing but duty would justify our declining to give. I cannot store for myself, and I would wish just to bestow whatever the Lord gives, as he shall think fit to call. I have just been

reading with my mattee* part of the twelfth of Acts, on the angel's bringing Peter out of prison. What an encouragement to pray without ceasing, and to trust in the Lord ! But to return again to the giving away of our substance, I think we agree very nearly ; all the texts you have brought forward are urging us to do so. I could not but smile at the different ways in which each of you brought forward the subject. One says,—‘ The Israelites were allowed to use their substance after devoting one-tenth to the Lord ; therefore, my brother may store it.’ Another,—‘ The time may come in future when a larger sphere may be opened with more calls upon us ; therefore, my brother,’ &c. How shall I answer your arguments ? They all proceed upon the idea, that we have not immediate and urgent calls ; but how would a poor missionary, labouring to extend the Gospel, be satisfied with such excuses ? Should we say with the first, your case is one I desire to aid, but am allowed to store, for the Israelites were allowed to do so ; and I am sorry I cannot help you, for I have already given away a tenth. Or, with the second, the call is urgent ; but in future times, a larger sphere may be opened, and more calls be made ; pray wait till then, and I will help you. Adieu, the summons to duty has come.”

“ *May 15.*—I have just been feasting on three dear letters of December and January. These letters are full of deaths, happy deaths ! may we also be ready.

* “ Mattee,” servant.

I could enter into all your mourning over a hard and depraved heart. It is because compassions fail not, that we are not consumed. Blessed be the Lord! though our sins be as scarlet, they shall be blotted out. Blessed Jesus, thou art the great peace-maker between God and man; 'O may our peace be as a river, and our righteousness as the waves of the sea.' Whilst I was at Ettapoor, I was engaged without a moment's intermission. I left it in the palankeen on Saturday evening as the sun was setting, and staid at Valapardy on Sabbath. The rest of the Sabbath is sweet in the midst of duty; and yet, O how slow and dull are we! Christian fellowship is good to keep alive the mind; 'quicken thou me, O Lord.' O that the song of Moses may be ours even here! 'The Lord is my strength and my song, and is become my salvation:' how much need have we of his strength! then shall his song be with us, and we shall joy in his salvation. In this Talook there are between fifteen and sixteen thousand little farmers, and we have only two weeks to settle their remissions; may the Lord prosper us in this matter. O for grace to glorify God in all our conduct! This has been a most oppressive day to me; I am in the travellers' bungalow, and the day has been damp, reminding me much of the under deck of a steamer in a wet day, while large and small, and all kinds of flying insects are fluttering about the candles, in the ink and on the pen, in my eyes, and ears, and nose,—if I were to open my mouth, I should be choked in a minute. I

must lay aside my pen, and seek for communion with Him who healeth all our diseases. Good night."

"*May* 16.—This has been another oppressive day; I have been greatly blessed in the settlement of twenty small villages, but the great glare has given me a beating headache;—they are now less frequent. O, for thankful hearts for the numberless undeserved mercies we enjoy! I have been expecting Mr Walton, and I hope he may soon come, for every day sends away a fresh succession of poor heathen, who may never hear the gospel at all. In the Rajapoor and Salem Talooks, Isaac and Enoch distributed about 4000 tracts, and 500 Gospels among the Ryots, who came for the settlement. O for the Holy Spirit's power to accompany them! These are sweet words in one of your letters, my dear mother,—

‘ Prepare us, Lord, for thy right hand,
Then come the happy day;
Come death, and come celestial band,
To bear our souls away.’

Time, as it flies, shows us more of the vanity of all things here. O that we may be so fully satisfied of this, as to seek our only happiness continually in our reconciled Father's love! The upward glancing of an eye is known and seen by him;—well may we say, that his mercy endureth for ever. May the Lord be more and more our portion and our all! I am constantly engaged at present;—I have found most comfort sometimes in the midst of most engagement.

The duty in itself is not harassing. O that we could at all times place our trust in our redeeming God!—‘then should our peace be as a river, and our righteousness as the waves of the sea.’

“In riding yesterday, the subject of my thoughts was that sweet text, ‘I pray you in Christ’s stead, be ye reconciled to God;’—infinite mercy, indeed, to invite us!—and may we be reconciled and made willing to run in the way of his commandments more and more. I must now go to have our family worship; the day goes ill if our journeyings or business obstruct this privilege.”

Immediately after the preceding letter was written, Mr Cathcart left Salem, having been appointed to another department at Chingleput, to the south of, and near Madras. The following letter, written on his departure by Mr Walton, missionary, mentioned in a previous letter, shows the estimation in which he was held, and that the spirit which breathes in his letters was manifest in all his life and conversation:—

“We are threatened with a painful dispensation (I call it so), by the expected removal from this station to Chingleput of that blessed man of God, Mr Cathcart, the sub-collector. He is one of the most pious gentleman I was ever acquainted with, nor do I expect to see his like on this side the grave: his excellence is, that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame,

and a father to the fatherless. It would astonish you to see in what veneration this young saint is held at Salem by all classes of the people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this child of God. God bless him wherever he goes, and preserve him blameless to the end. Deadness to the world in a Christian is the method of gaining triumph over sin and Satan, which I see exemplified in the life of Mr Cathcart. His self-denial, fasting, and abstinence amaze me: the grace of God is truly magnified in him."

And the same individual wrote thus after his death:—

"Many hearts in Salem have been saddened at his removal; for both the poor and the rich have reason to remember his kindness and his devotion. He has left a bright example of the christian character, and I trust it will not be without its influence on the hearts of many of us. During his residence at Salem, his reverential behaviour in the house of God was especially noticed by the natives. In a conversation at which I was present, a native said, 'Sir, that gentleman behaves in the house of God as if he were actually in the presence of a Supreme Being;—I never saw any one so devout.' He was a sincere friend to missions and missionaries in general, of which there are not wanting substantial evidences. During his

short stay in Salem, he contributed to our mission more than 1000 rupees."

Mr Cathcart left Salem in the end of May, and went to Madras, where his head-quarters were for some time, and thus writes :—

"*May, 1833.*—I am looking about where I can best house myself, and must seek the direction of the Lord in this matter. I am inclined to think of the Mount, as D—— comes up every Tuesday, and expounds a portion of Scripture to the European soldiers ; three officers attend. I trust we may hold sweet counsel together. Last night I accompanied Captain —— ; we united in prayer ; I felt grateful to the Lord, who brings us by a way that we know not, and helps us in all our ways. Many are the afflictions of the righteous, but the Lord delivereth out of them all : blessed is the man who trusteth in him, whose hope the Lord is. O for grace to enable us to live more to the Lord,—to live as using the things of this world, but not abusing them, seeing the fashion of this world passeth away ; and may the light of the Lord abide in our dwellings ! may we know more what is the breadth and length, and depth and height of the love of Christ, which passeth knowledge. Give my kindest remembrances to all my relatives and friends,—not one of them is forgotten."

At this time, circumstances occurred to disappoint and distress him, and he thus notices the subject :—

“ *June 22, 1833* (20 miles from Madras).—I have had much cause for thankfulness in getting a sight of our friends before they sailed. We have one faith, one hope; and though the thought presses that we have parted for ever, it has its point removed when we remember we surely meet again in life or death.

“ I was with —— all yesterday; he has sadly suffered from coldness and lukewarmness since we parted. I urged him to recommence family worship. Oh! it is well that there is no peace to the people of God out of him. We may go on, we may vegetate, but we can have no true happiness unless we are in an advancing state, unless we are pressing on to the mark of the prize of our high calling in Christ Jesus. O that we could indeed be persuaded to lay aside every weight, and the sin that doth most easily beset us, and run with patience the race that is set before us, looking unto Jesus. I have sent him Mr Sieveright's little work on Sanctification. May the Lord enable him to go forward in the way Zionward, and may we find the Lord is with us wherever we go, and none are hid from the rays of his love.

‘ We're bound for yonder land,
Where Jesus reigns supreme.’

O may we live as travellers to the heavenly Canaan, helped in all our wanderings by the pillar of cloud and fire guiding and directing, and the Lord's presence being with us in the wilderness!”

“*June 25.*—For some days I have been much depressed ; it has not, however, been without its use ; it led me to a throne of grace where help is ever ready. Sabbath was a day of comfort. It was humiliating to think how much the current of the thoughts could be set towards earthly things, and the frequency with which they would revert thither, compared with the thoughts heavenward, and the looks toward the Saviour who has loved us, and given himself for us. The word of God and prayer were sweet. O may every conflict and trial lead us to cast ourselves on Him whose love purifies the soul, and conforms us to His image !”

“*June 25.*—I left Munimungilum last night, and reached this tent (20 miles) about four this morning. O for more living and abiding in Christ, filled with the Spirit. May the everlasting arms be underneath and around as wherever we go !”

“*July 3.*—I left our friends at Sadras on Friday about five in the evening ; about eight we reached a village, where the boys put down the palankeen, to get water from the tank ; and I took advantage of the opportunity to go forward and walk up and down in the bright moonlight, and pour out my heart with my voice to Him who hears us from the ends of the earth. You were not forgotten. It is sweet, under the canopy of heaven, to cry aloud to Him whose hand upholds all we love. I rejoined the palankeen in about twenty minutes. O may we seek those things which are above, and set our affections there !”

From this period, in his letters there is more of an expression of his desire to depart and be with Christ, to be released from this present evil world ; and his longings after the heavenly rest are constantly breaking forth. In his next letter he thus continues :—

“ *July* 11, 1833.—“ I take up my pen, after a ten hours’ day of business, and can indeed raise mine Ebenezer and say, ‘ Hitherto hath the Lord helped me.’ The month and a half which have passed since I came to this district, has been a time of harassment and anxiety ; but in the midst of these the Lord is a greater refuge. I was unwilling to come, but I trust I shall be more unwilling to go, or at least find that this portion has its songs of praise as well as other parts of the wilderness, and more than elsewhere. O may we be humbled before Him whose love is infinite, and should engage all our affections ! I would desire to spread the sails, and catch the breezes sent to waft us o’er the deep.”

CHAPTER VII.

Appointed to Nellore. Scarcity. Journey to station. Twenty-seventh birth-day. Opinion of missions to India. Solitary life on duty. Arrival of his sister from Britain. Zeal for missions. In tents. Slight attack of fever. A millenarian. Note.

SHORTLY after this, Mr Cathcart received the appointment of acting sub-collector of Nellore, and proceeded there. His sister, Mrs B——, and her husband, were at that station ; and, as he expected another of his sisters from Britain, he looked forward with much pleasure to the prospect of meeting, and being with them.

On setting out on his journey, he fell in with a multitude of the poor people of the country, who had been fed at Madras, on account of the scarcity. He called on one of the officers commanding the troops attending them. “ He was a pleasing young engineer, named Power, and I soon found he was a brother in good things.” They met afterwards in most interesting circumstances.

His official duties continued to be of the same constant and harassing nature ; and during the time he was at Nellore, he was much out in the district, attending to their performance. He thus alludes to the prospect of his sister's arrival :—

“ *In Tents.*—May dear J—— indeed find that the Lord has guided and directed her for good, in the determination of joining us. The prospect of having her with me at Ramapatam when the B——’s can spare her, is delightful ;—may it tend to our mutual advancement in the divine life ! I shall lay claim to her while at Ramapatam, and deliver her over to better hands when in tents. I shall be quite a prince at the solitary bungalow at Ramapatam with her. May we walk in greater nearness and love with our heavenly Father ! It seems, indeed, the hand of the Lord appointing it at this time, when we are all in the same district : I trust we may continue in it ; if not, we know that He who cannot err directs our steps. Yesterday, my beloved mother, was my 27th birth-day. O how many mercies have continually followed me, and brought me hitherto ! Who is a God like unto thee, who pardoneth iniquity, transgression, and sin, ‘ who restoreth our souls ? ’ May every year find a greater deadness to this world, a greater meetness for another ! I trust that this day, my beloved mother, still finds you leaning on Him who hath sustained you through many trials ; not one of his ways have failed. O for grace,—more grace ! ”

This was the constant feeling expressed in his letters—longing after holiness, seeking the glory of God, and the salvation of the souls of men. In his next letter he thus mentions a plan of one of the missionaries, which shows his matured views on the subject to have been in favour of the principle of the General Assembly's Mission, now apparently attended with so much success:—

“*October 12.*—I had a letter, a few days ago, from Mr Reid of Bellary. He finds, as the Scottish missionaries did, that heathen schoolmasters cannot teach Christianity. With the view of raising a class of christian teachers, he proposes taking a small number of very young children, and educating them completely. If their hearts are changed, they may be fit for the work, and otherwise would find employment from their education. He means that the little ones should be orphans, or those whom their parents are willing to relinquish ; and in such a year as this, when cholera and small-pox have slain their thousands, there will be no difficulty in obtaining children. We must look to native teachers for India.”

He thus proceeds, while still “in tents:”—

“*October 30.*—I have been very much engaged since I left Nellore,—scarcely a moment to myself,—and, excepting the little time I was at Captain Mas-sita's, I have not seen a European face for six weeks. On Saturday I heard Mr S—— of the Engineers was to pass. His palankeen arrived about two in

the morning ; the people stopped him, and we spent Sunday together. Where two desire to seek the Lord, they are an advantage to one another. The Lord was graciously present with us. Happy time, when no imperfections shall mingle with our approaches, and the Lord himself will be present in the midst of us."

" *October 31.*—My dearest G——, I did wrong in writing to you last night ; it diminished my time too much for reading, and the lights burnt out. May we be kept from preferring any thing to the immediate duty of the moment. I have just been reading, in course, the 5th, 6th, and 7th chapters of Revelation. May the Lord instruct and teach us, and may we be kept from leaning to our own understandings. The sixth seal seems not yet completed, 'when the kings of the earth and the great men shall hide themselves in the dens and in the rocks of the mountains, and shall say to the mountains, Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb : for the great day of his wrath is come, and who shall be able to stand ?' Then follows what we may soon expect,—the restoration of the Jews, the receiving the seal of God in their foreheads, and bringing in of 'the great number whom no man can number, of all nations, and kindred, and peoples, and tongues, and who shall stand before the Throne and before the Lamb, clothed in white robes, and palms in their hands.' 'These are they which have come out of great tribulation, and have

washed their robes, and made them white in the blood of the Lamb,'—'who shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: the Lamb shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes.' Amen."

"*November 15.*—I have been grieving over the constant employment in worldly things our duties call us to; well may we say how little we do for God. I have just been reading a letter of Brainerd's, and felt the expression of his feelings suitable:—'A few more tossing billows shall waft us to the world of spirits, and we hope, through infinite grace, unto endless pleasures, and uninterrupted peace and rest.' Let us, then, run with patience the race set before us. I will say, adieu, and take me to my Bible. Blessed be the Lord, I feel he pardoneth all our sins, and leadeth those that seek him; often he makes my heart sing for joy, in the house of its pilgrimage."

"*Admuky, November 21.*—I came here this morning, hoping I might see a christian brother, a gentleman whom B—— had heard was pious; but he arrived last night, and on getting bearers, he proceeded to Madras—so he is passed. How happy to know we have the Lord our God ever with us, and he leads and guides every step of our way. O for grace to live more for God! Every day bears testimony to our iniquity, and the review at the close shows how little I have lived for God. O to perform every duty as for him! I have a few lines

from Mr Browne, mentioning that Mr Barrenbruck of the Magavaram Mission is no more. He went to Europe two years ago, on account of health, but looked to return to India, as his home on earth, to labour in his Master's service ;—now he is called into his presence, to serve him with a willing, joyful heart.

“ This season brings the remembrance of our dear father's death. I don't know that the season ever brought it to *my* remembrance before ;—the 18th of November struck me as a known date. Mercies and goodness have crowned our path ; all the Lord's ways drop with fulness and tender mercy. I was taught a lesson the other night : I was late, very late, engaged with Cutchery ; the post came in ; instead of laying aside the letters after looking at them, and retiring with my Bible, I continued writing, though only about a trifling matter, till it was very late indeed ; the time for reading was impaired, and much more the mind.”

“ *December 5.*—The Lord is indeed good ; he restoreth our souls. O that we might take the foxes, the little foxes that spoil our vines, that separate between us and our God, and injure our peace, which should flow as a river ! Let us make it more a subject of our prayers, that He who careth for the poor, and regardeth the cry of the humble, will have mercy upon this land. Many I see gathering a sad food in the seeds of grass and roots. O that they might live to receive the knowledge of the faith in Jesus Christ,

then would their final removal be a day of joy. I have got a small supply of Telagoo tracts and Testaments. May they be accompanied with a blessing. On Saturday the High Priest at Sungracondah accepted one, seemingly with pleasure ; it contained the Gospels and the Acts. My boy gave away four tracts at Cundacoar ; it is but little ; may the leaven spread !”

In fact, his whole letters breathe the spirit of holiness, and show a mind at perfect peace, rejoicing in hope of the glory of God. Every event is viewed in a spiritual light ; trials and blessings alike awake constant thanksgiving and praise. He seems for some time to have looked upon his time on earth as very short, and to have taken leave, to a great extent, of all earthly concerns, except the duties of his official situation, and correspondence with his own family.

On writing to his sister, announcing his return to Nellore, he says :—

“ A text for to-day, ‘ Ye are bought with a price.’ When a thing is bought, it is cherished, cared for, loved—and with such a price ! O for hearts to love the Lord !”

On the arrival of his sister in India, he thus wrote to her :—

“ *December* 26, 1833.—DEAREST J——,—Two lines from my uncle last night announced your arrival.

We rejoice in the goodness of the Lord ; may we soon meet in the fulness of the blessing of the gospel of peace ! I trust that you have found that the Lord is good, and that your song rises for all his mercies hitherto. May he direct your way ; and, as Mr Sieveright said to me, ‘ May you take India on your way to a better country.’ May you see many, many happy returns of this season, in the enjoyment of every blessing, and find the glories of another world more present at every stage.”

The zeal of Mr Cathcart for the preaching of the gospel in India has already been several times adverted to, and also his singular liberality in support of the different missionaries employed in this work. The following is a striking instance of this, and also shows further his more matured views as to the best means of converting the Hindoos. He seems to have made some communication to the Scottish Missionary Society relative to a missionary, and thus notices the subject in a letter to his family :—

“*January* 13, 1834.—Yesterday I received a letter from Mr Brown, secretary to the Scottish Missionary Society, saying that the Directors would be glad to further the object of sending a missionary to Madras, more particularly with a view to the instruction of children in English as proposed ; but they wished to know how far others might be disposed to support the object, and what prospect of permanent support might be relied on. I have written to

D——, to know what support might be expected, and inclosed Mr Brown's letter. The great object is, preaching to the heathen in their own language; but European missionaries can never supply the wants of India; therefore we should wish one to devote his principal care to instructing those who may hereafter be teachers.

“Instruction in English is most desirable; it opens the minds of the natives; it opens new fields of knowledge, and enables them to communicate freely on religious subjects with their European brethren. May it be blessed, and may we be guided aright in this matter, and crowned with the blessing of the Lord, whose favour is life. Perhaps you may hear of it, and further the object. I have said, that, if the Lord permit, £150 per annum would be at their disposal during my continuance in India. I expect to be about three months or more in tents. I shall be delighted to get back to Ramapatam, and have dear J—— with me, if we live to see that day. I trust her coming may be good for all of us. I trust that His blood, which cleanseth from all sin, will wash out of the book of remembrance my iniquities, and clothe me, unworthy me, in that righteousness which covereth all sin. Grant this, O Lord, for Jesus Christ's sake. Amen.”

He adds,—

“*January* 20.—I am now in tents, and filled with mercies. Yesterday, Sabbath, was very refreshing in

the wilderness. I had some slight fever at Ramapatam and Jungaloor, and was in hopes it might be the messenger of release ; but we still tread in the wilderness, and the Lord vouchsafes his grace and help. Bless the Lord, O my soul, for his mercy endureth for ever. Yesterday the subject of my thoughts was the fifth and sixth of the Song of Solomon ; and your sweet little book was my companion in my morning and evening walk. The love of the Bridegroom excelleth the love of woman ; and whom he loveth he loveth unto the end.—Sweet that he is ever the same ; and when he seemeth not to hear, even then he heareth the smallest cry, and is brought back as in the chariots of Amminadib. I have again written regarding the Scottish Mission sending out another missionary. I omitted to say, as formerly, in writing to Mr Wilson at Bombay, that it would be desirable that he should be a person fully educated at the universities ; one like Mr Duff, to whom every one looks up. Make this a subject of your petitions. Perhaps you may be able to keep your eye on the matter, and urge it on ; for time is short. May more labourers be sent into the vineyard, and an abundant blessing rest on those employed. I heard, a few days ago, from Mr Taylor at Belgaum. His English schools are prospering, and the children taking much interest in the knowledge of the truth. May labourers spring up among them. It is to native preachers that we must look for the dissemination of the truth. I have just sent Mr Taylor's translation into Tamul of one of the

Bombay Mahratta tracts to Madras to be revised, and three thousand copies printed;—a new messenger proclaiming the truth. May it be sown, and bring forth fruit to the glory of God.”

And in the same letter he says:—

“*January 31.*—Last night’s post brought me my mother’s welcome letter, after her return home. I am rejoiced in the goodness of the Lord made to pass before her, and in the pleasing accounts of so many friends. It is indeed a privilege to have funds to bestow in the service of our God; and it is just because we value as a privilege to use what the Lord has given us now, that it does not accumulate; and in the end of life a pension on the fund being granted, I hope there will be means then as well as now; if not, he who accepts according as a man hath, will, I trust, grant his blessing with peace in every stage of the wilderness, whether we reach to Jordan’s banks early, or not till after forty years of wanderings.”

In the same letter he thus continues:—

“My dear mother still mentions my poor arm; praised be the Lord for his goodness in this, we have quite forgotten it. I cannot quite straighten it, nor fully bend it to the shoulder, and it is not quite so strong as the other; but I have otherwise complete use of it. O for a heart to live wholly to the Lord. Remember me to all my friends. I must ask J—— to forgive my not writing. I am becoming a sad old Indian in this respect, but I sometimes remember him

at a Throne of Grace, and must try to do so more frequently. I am now about twenty-five miles north of Ongolve, engaged with the revenue settlement,—as yet it has been more pleasant than any I ever had. The poor people are much thinned by disease. Cholera, small-pox, fever, and famine have carried off hundreds in these Talooks in the last few months. O that they knew the joyful sound, and received the knowledge of the Saviour; then would their departure be indeed gain from their present depressed and hard state, to peace and rest. My boy is giving away a few tracts; may they be as seed sown in a good soil. This is a hasty letter; take it in love, and excuse all that is wanting. I have been thinking of you half the night. May great grace rest upon you all.”

Mr Cathcart, while he gave so liberally, and devoted so much of his attention to the salvation of the Heathen around him, did not use these means for the purpose, and in the expectation, that the world by them was to become Christian. He was what is generally termed a *Millennarian*;* looked for the

* The term *Millennarian* is used merely to distinguish Mr Cathcart from those who expect a spiritual millennium of a thousand years before the second coming of our Lord. He looked, in reality, for the glorious appearing of his God and Saviour, and believing the “resurrection unto life” then to take place, to be the “Hope of Israel,” he believed also, that it might be “nigh even at the doors;” and did not nullify this hope he professed to have, by expecting that a thousand years at least were to intervene ere it was fulfilled. He speculated not on what was to happen, then, or afterwards, ei-

glorious coming of his Lord and Saviour, and lived in the hope of that ; believing that until then there was to be no outward peace or prosperity to the Church, that its members were to be,

“ Sworn liegemen of the *Cross* and *thorny crown*.”

It was this expectation which helped to quicken him to such exertions, and enabled him to see with consistency the signs of the approaching redemption, in the dissevering Church, and restless and heaving world.

ther to the church, or to the world. What sufficed the beloved apostle was sufficient for him,—“ We know not yet what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.”

We feel certain that few things have tended more to mingle the church with the world, and make her think that she is rich and increased in goods, and hath need for nothing, than the losing sight of this, her blessed and distinguishing hope as a near and present thing ; and substituting in its place the expectation of a long period of universal Christianity, and peace and prosperity to the church in this present world ; when men shall become partakers of the glory, without being previously partakers of the sufferings of Christ in any thing. The means by which this end must be brought about, have confessedly hitherto failed. “ We have wrought no deliverance in the earth ;”—and how it is to be attained now, *without some fresh revelation from God*, when the church in most Christian lands is dividing more and more, we think it impossible even to conceive. God will have all the glory ; His will shall yet be done on earth as it is done in heaven ; and the knowledge of Him shall yet cover it, as the waters cover the sea ; but it will be by his own direct and immediate act ; and not till the saying is fulfilled, “ that death is swallowed up in victory,” will the veil and the covering be destroyed from the face of the nations.

CHAPTER VIII.

Unexpectedly appointed to Gangam. Reflections on it. State of country. Meets a friend. Attends him during his illness and death. Reflections. Delicate employment. Anxieties about it. Successful termination. Out again on duty. Illness. Death. Character by Mr Taylor, missionary at Belgaum.

MR CATHCART'S time, which he was employing so diligently, was now indeed to be short. He was unexpectedly ordered away on a particular service to the district of Ganjam, about seven hundred miles to the north of Madras. This removal was much against his feelings ; but, ready to go wherever God led him, he never sought to alter the decision of his superiors. The fever mentioned in one of the preceding extracts had weakened him considerably ; and he had never entirely recovered from its effects. He was always averse to these sudden changes of the stations of the civil servants of Government, thinking it injurious to the service, by removing them from places just when they began to understand the wants of the natives, and to be able effectually to conduct the details of the

Cutchery. These repeated changes in Mr Cathcart's case, however, arose solely from the sense entertained of the ability and efficiency of his services. He says:—

“ *March* 11, 1834.—MY BELOVED MOTHER,—It is a long time since I took up my pen, various causes have rendered me indisposed to writing. My removal to the northward was most unexpected, but the hand of God seemed in it, and that satisfied us.”

And adds:—

“ There is but one thing needed to make all pleasant, and that is communion with our heavenly Father. O may it be ours more and more abundantly. How gracious have been all the Lord's dealings with me ; may his service be more the joy of my heart, and may he guide us in all our ways with his continued blessing.”

“ There must be some object in the Lord's sending us away from Nellore ; perhaps we were too much at our ease and required to be roused. O may we be kept from lukewarmness.”

While on his journey he says :—

“ Before day-break, or rather sun-rise, this morning, I got out of the palankeen and read a chapter of 2 Chronicles in course. Every chapter has been giving a new incitement to follow the Lord fully, and that this morning recounted the goodness of the Lord

to Hezekiah. ‘ In every work that he began in the service of the house of God, and in the law, and in the commandments, he did it with all his heart, and prospered.’ O that the service of the Lord may be more sought with all the heart.”

The part of the country to which he was sent had been lately in a state of rebellion, and was then occupied by troops, and under martial law ; this increased the difficulty of many of Mr Cathcart’s duties. His letters contain a detailed and remarkably clear and distinct account of the nature of the country, its political state, and the causes of the disturbances, and show how completely he had made himself master of the knowledge necessary to enable him to discharge his official duties well. A short time after his arrival, he met with Mr Power of the Engineers, whom he had previously seen near Madras. He says :—

“ Lieutenant Power has just been with me. O how refreshing to find one of the Lord’s people in the midst of worldly men. He has charge of two parties cutting down the jungle, the one sixteen miles to the north-east, the other twenty-eight miles to the west ; he spends a week at each, so that I hope we may frequently meet.”

The meeting and acquaintance with Mr Cathcart was a providential one for Mr Power ; for he was almost immediately after this attacked fatally with fever, and sent for Mr Cathcart, who was much with him, and

soothed his last moments with the most unremitting care and tenderness. The illness and death of his friend is thus mentioned by him :—

“ *Kimedy, April 4, 1834.*—I came into Kimedy last night to see Power ; he is very poorly with fever ; this is the fifth day, and we are looking for the crisis. He was very restless when I went in, on arriving last night ; he had not slept for two nights, and was very low. The preceding day he was able to write a few lines, asking me to come and see him, which I got yesterday morning, and immediately sent off a tent, and came in the evening. He took laudanum last night and had some rest, and seemed somewhat refreshed this morning ; he is living with Dr —, who was engaged with his hospital last night while we were reading together ; he came in just after we had finished prayer. This evening he was in the room, and did not leave it while we read a chapter. It is now about six in the evening ; I have just been with him ; he was in a dozing state when I called in the forenoon, and I did not disturb him ; now, we had only time to read a hymn and a short passage of Romaine’s against the injection of unbelief in the heart, when the hospital people came, and I withdrew. His petition was for more faith, and that Christ might be more exalted in his heart.”

“ 8 P.M.—I have just returned from seeing Power ; he was very restless, and his thirst great ; he could not attend to reading, but repeated single verses, and

a hymn or two. He spoke again of his mother ; he is her only son ; he says he has written to her on the subject of his change of views. His short prayers and expressions show the bent of his mind."

"*Nimgaun, April 7.*—MY BELOVED MOTHER,—The happy spirit of our friend has winged its flight to another and a better world ; and, O there is more cause for joy than for grief. He is now free from all sin, in the presence of his Saviour, and, clothed in the robes of his righteousness, is singing the song of Moses and the Lamb. On going down to Dr ——'s house, about six on Saturday morning, I found him sitting outside. He said our friend was worse, he apprehended the fever affecting his head, and he had ordered it to be shaved and a blister applied. On going in, Power said, 'I am much worse,' and asked if the Doctor thought he was in danger? I replied that he was just in the state God would have him, that He sees what is best, but that the Doctor thought there was danger ; he seemed satisfied to know it. I then, by his directions, opened his desk, and burned some of his papers. He gave me some directions, and then begged I would write to his mother, and gave me her address. He had now done with worldly things. I repeated some texts, and then offered up a few words of prayer. After the blister was applied, he became more restless,—his thirst was great, he said he could not speak,—he had no pain, but great weakness ; when I repeated the text, 'Eye hath not seen, nor ear heard, neither have entered into the

heart of man, the things which God hath prepared for them that love him,' he said. 'O ! that is delightful !' I added a short prayer, commending his spirit into the hands of God ; he added his amen ; and intimated that he could hear no more ; he then lay quiet without speaking. About eight, Captain —— came in, and asked how he felt himself ? He gave no answer ; but when he went away he said, ' Is —— off ? is —— of the artillery gone ?' which showed he was perfectly sensible. I went away about nine, and returned after eleven. Dr —— said he was worse. There was a change in his countenance ; the mind was gone. When I repeated the sweet text, ' I will never leave thee nor forsake thee,' he said, ' Surely you never will.' I sat by him chafing his hands, which were quite cold ; about half-past three he ceased to be restless ; the last words I could distinguish were, ' Keep your hearts and minds,'—part of the sweet text, I suppose, ' the peace of God, that passeth all understanding, shall keep your hearts and minds through Christ Jesus.' He breathed more quickly about four, with some difficulty, and sobs ; and then all was quiet ; he ceased to breathe without a sound or sigh, and the spirit ascended to God who gave it."

" *Nimgaun, April 7, Monday evening.*—I sent off a letter to —— to-day ; but I think I have directed it to my dear mother. She came first into my mind, at the last, and we are all one ; yes, one in the best of bonds. Thank dear —— for her letter. It reached

me yesterday, and was a sweet comfort to have in the midst of the world ; but, O ! it is the world within us that is worst. I have been hard at work all day ; and the world's little annoyances have been great ; I have repeated an order five times, and when written it was incorrect. The people do not understand Hindostanee, or Tamul, or English perfectly ; and I do not know Teloogoo. I hope to do so ere long. My servants and baggage arrived at last ; they had been eight days at sea instead of three. The Teloogoo Dictionary, which B—— sent me, and to which I had been looking so anxiously for relief, is not within any of the boxes ; I fear that some of the servants who left me had stolen it ; it has been a great disappointment ; but not even this little trouble is without permission. O ! that every thing that corruption would lay hold of, may only lead me to cling closer to Him who never faileth ; blessed be his holy name, he restoreth our souls, and calms the tempests which our corruptions raise. I am delighted to hear of our G—— friends ; it is indeed a changed place ; may the leaven spread until the whole be leavened. I rejoice to hear of another addition to the little number. When I wander towards G——, it reminds me of my friend D—— ; he has crossed the flood, and Power has just left us. A sweet trait of his character he mentioned, when complaining of distraction from the world. On Good Friday, a detachment of the 49th Regiment came to the place where he was, and halted ; he could find no peace ; and went and

spent the day in the jungle. O that I may lay these things to heart. I felt it a rebuke to my supineness, not having been in a church for so long, and nothing to recal it around me, the day passed unnoticed. Not that these things should bring us into bondage, but to use them as privileges and helps for remembering the Lord. Little did I think that on leaving this on Thursday afternoon, in forty-eight hours, he whom I was going to see would be numbered with the dead. Now his happy spirit is before the throne; now he sings, ‘blessing, and honour, and glory, and power, be unto the Lamb for ever.’ He was indeed easily dealt with; he had no pain; weakness, and some anxiety, but it was that of prayer to receive the end of his faith, even the salvation of his soul. Never was an expression of dread heard, all was quiet while reason lasted. May our life and latter end be like his.”

Immediately after this, Mr Cathcart made a circuit to see the country and the public servants, seeking to speak a word in season on all opportunities, and finding his God “a little sanctuary” wherever he came.

He was then engaged in a delicate and important matter, which he thus mentions:—

“*April* 20.—It was an unpleasant duty that brought me northward. The Zemindar of Zelluntra has harboured a prisoner who was unfortunately put into his hands at his own request, and now he denies that he ever received him, though he gave a bond promising to produce him at Zelluntra. The evidence

of the delivery being conclusive, I sent a summons to the Zemindar to appear. All the Zemindars maintain peons who are paid by grants of land and money : these are all armed with matchlocks, and frequently control the Zemindars themselves, who are so turbulent, that if one passes through the country of another with his train and trumpets, an attack and engagement between the peons frequently occurs even now. So to leave no ground for contention, or room for disobedience to the summons, I removed, and pitched my tent within two or three miles of the Zelluntra fort. The Zemindar came on requisition on Thursday last. I felt thankful that disobedience was not the first act in the scene. I could not help smiling at the flourish of trumpets which announced his entry to my little tent."

The district, as has already been mentioned, was in an unsettled state ; and Mr Cathcart was particularly anxious that he should be successful in enforcing fulfilment of the promise, as he felt the importance of keeping up a sense of the power of the British, and at the same time was not sure whether a more conciliatory line of conduct would not be in accordance with the opinions of his immediate superiors. After some days of great anxiety, which he thus notices :—

" It gives me much anxiety ; but I find a sweet refuge at the throne of grace. ' Acquaint thyself with God, and be at peace ; ' ' My strength cometh

from the Lord who made heaven and earth.' May I act as his servant in the duties to which he appoints."

He was completely successful, and by his judicious firmness obtained the delivery of the prisoner. After describing the steps taken by him to effect this, and the difficulties he met with, he adds :—

" *April 3, 1834.*—What a delightful change it will be when these wilds shall be filled with the willing servants of the Lord of Hosts ; when the love of Jesus shall reign in every heart ; ' the wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent's meat ; they shall not hurt nor destroy in all my holy mountain, saith the Lord.' May his kingdom come ; O ! we have much cause to pray for it. And now, dearest H——, I must wish you good night, the pen has run over the paper, I don't well know how. O for grace to live more as branches in the true vine, bringing forth much fruit."

And he thus notices the matter in the last letter he ever wrote, dated May 13, 1834 ; and the following extracts from it will show very forcibly how eagerly in the midst of constant occupation, he, to the very last, embraced every opportunity of doing good, and making known that salvation in which he rejoiced :—

" MY BELOVED MOTHER,—I sent off my last to

dearest —— about ten days ago, telling of the Lord's goodness in bringing the matter of the Zemindar to so happy an issue. Mr —— afterwards congratulated me upon it. From Kavaty I came along the coast to Barronah, where I spent Sabbath week. It is sweet to have a day for communion with our God. On Monday the Mumdesaw Zemindar came and paid me a visit. After business I wished to speak of the way of salvation. He admitted that all were sinners; and when I spoke of Jesus Christ, and asked if he had heard of him from the tract which I had given him, he said he would look at it again. From Barna I started in the palankeen about three P.M.; and after going through a nicely-enclosed cultivated country, we came to the jungle of Mondasa, through which the high road runs; we stopped at a little village in the jungle for the night, and proceeded on Tuesday morning to Polassa, intending to enter the Kimedy country by the Gurbundah Pass. On reaching Polassa I heard that Mr F—— was expected that morning to arrive at Poondy, seven miles distant on the coast. I found him and Lieutenant ——, of the 21st Regiment, who had come to Poondy for change of air.

“ It gave me great pleasure to find that F—— viewed every thing in the Zemindar's matter exactly as I could wish. He said he had been very uneasy about it; and the result, without a disturbance in the country, gave him much satisfaction. I left Poondy about four, and crossed the back water from the sea,

and ran through a rich country till dark, when it became more bare, and I fell asleep. I enjoyed, in the dark, getting away a stone's cast, and finding that God dwelleth not in temples made with hands, but is ever present. We changed bearers two or three times ; and I reached Chicacole, sixty miles, about six in the morning, the Lord graciously making all my way plain before me. O to live more wholly to him ! Having arrived at Kimeddy on Saturday evening, I called on Dr —— ; but came away without saying one word of usefulness. I saw other officers, but equally unprofitably. O for grace ! Sabbath was a sweet day ; and the Lord graciously vouchsafed his presence with his word. Last night I rode up to the camp, and keeping to the right, found the place of the artillery-men. Power had once mentioned that that they had service together on Sabbaths. I recollected the name of G——, and asked for his house. He said that he was unwell ; that one or two of the little party were absent, and they had no service last Sabbath. When I reached home (for the blessing of God makes every place home), I sent him some books. I gave away presents as well as other books ; I feel that it is making the best use of them, and that, if you or any of the dear sisterhood were present, you would say, ‘ Give, give.’ ”

“ *May 17.*—Yesterday morning, a box from Madras arrived with a number of tracts among other things. I sent a supply to Mr G—— in the morning ; and when he called last evening, he said he had

given some of them away. One on drunkenness was very needful ; and he took more copies again with him. If all is well he will come here to-morrow (Sabbath) at six in the evening, and bring any that may be disposed to come. You will like dear D—— very much. I shall have no chance among the brotherhood ; never mind, they are all part of ourselves ; one now, and one hereafter. It is very hot ;—the thermometer about 102. All we need is peace with God abiding in us ; then all is well—life, and health, and all things.

“ Give my affectionate love,” &c.

This letter, as already mentioned, was the last he wrote.

Immediately after he was sent out into the district, along with another gentleman of the civil service, to endeavour to gain information of one of the rebels. There is no intelligence of his motions as employed on this service for about a week after that date ; and the following particulars of his last illness are gathered from the gentleman above mentioned, and his native servants.

On the 24th, Mr Cathcart was very unwell ; and, as from the nature of the country, their palankeens had been left behind, he and his companion having only a tonjon* with them, he had walked the greater part of that day's march. This he did contrary to

* A tonjon is constructed like an arm-chair, with a hood ; it is carried like a palankeen.

the wishes of the other, who pressed him to use it; but Mr Cathcart declined to do so, as his companion was also unwell; they therefore used it alternately. When they came to their resting-place at night, he seemed completely worn out; but during the 25th, which was Sabbath, he read to his companion the whole of the church service. In the afternoon of that day he became much worse, and his friend, who thought it was cholera, pressed him to return in his palankeen, which had now arrived; he, however, refused to deprive him of this conveyance, but agreed to go back in the tonjon until he met his own palankeen; he then parted, shaking hands with his companion, who says, he seemed more anxious for him than for himself. Mr Cathcart left the place about five o'clock on the evening of the 25th, and, according to the information of the servants who were with him, continued very unwell all that night. He arrived, on the morning of the 26th, at a tent pitched at Podomaire, from which he had started some days before, and where he had left some of his servants; and told his butler that he was very tired, very unwell, and had cholera. Unfortunately he had no medicine. He then wrote to the medical attendant at Berhampore, stating the nature of his illness, and requesting that bearers might be sent to meet him. While halting during the heat of the day, at Podomaire, he called his servants to him, paid them all their wages up to the end of the month, settled their accounts, and spoke to them of the salvation of their

souls, telling them that he was a dying man, and being at the same time, in this lonely and trying situation, “ perfectly resigned and contented.”

He left Podomaire for Berhampore about three in the afternoon of that day (the 26th May), and his butler, who rode beside his palankeen, said he repeatedly asked for water; and that soon after dark, on giving him some, he expired.

The surgeon, who had started from Berhampore, on receiving Mr Cathcart's note, met the palankeen about midnight, and found him in it, dead.

As a stranger and pilgrim on this earth he had lived, declaring plainly by his actions that he sought a better inheritance, and as a stranger and pilgrim, in very deed, he died. But, he is not dead, but sleepeth! and who can tell how soon “ they also which sleep in Jesus will God bring with him.”

We regret deeply that there were no friends beside him in his last hours, to have witnessed the peace and joy with which, we doubt not, he committed his spirit into the hands of his Lord, that, as his life had shown how blessed it was in the Lord to live, we might have seen also in his death that it was still more blessed in the Lord to die; and have had an additional testimony to the efficacy of the truths of the gospel, in sustaining and gladdening the soul, when all other things are valueless.

When this event happened, so melancholy to his family and friends, so longed for and desirable to himself, Mr Cathcart was in the 28th year of his age.

The foregoing extracts from his letters might have sufficed to show forth his character ; the fear of sin, the holiness, the benevolence, and the heavenly-mindedness which distinguished him, and also to point out the nature and reality of the change which took place in him, and which all Christians, to some greater or less extent, must undergo ; but the following account, written shortly after his death by the Rev. Mr Taylor, one of the missionaries at Belgaum, near Darwar, who had many opportunities of seeing him during his residence at that station, is so complete and excellent, that we gladly give it as an impartial testimony to the estimable graces of our departed friend ; and also as stating distinctly those motives which have been the principal inducement to preserve this memorial of him :—

“ My acquaintance with Mr Cathcart was during the period he was attached to the collectorate at Darwar, at which place and at Belgaum I frequently had the pleasure of seeing and conversing with him as a Christian friend and brother. The invariable impression on my mind regarding him was, ‘ he is surely a good man.’ He had, no doubt, his failings and imperfections in common with other men, but they were not such as I could discover, or which could give offence or prove a stumbling-block to any. He stood very high in the estimation of all who knew him about Darwar and Belgaum, and his death is deeply deplored, not only by his fellow-countrymen and

Christian friends, but also by several natives who experienced his kindness, and the effects of his Christian philanthropy towards them. In thinking of him now, I am constrained, in giving my testimony regarding him, to say according to my judgment. He was a holy man,—his very looks, his conversation, and all his conduct, indicated that the principle of holiness, the stamp of heaven, was impressed on his heart. There was no difficulty in perceiving that sin to him appeared exceeding sinful,—that he hated it as that evil and bitter thing which God abhors, as the destroyer of man's peace and happiness here, and the source of all misery hereafter.

“He laboured by abstaining rigorously from all fleshly indulgence, to keep his body under, and to have it under continual subjection, that he might serve the Lord without distraction, and present to him a consecrated vessel with this inscription, ‘Holiness unto the Lord.’ One could not have been long in his society without feeling that he was within the influence (if the expression might be used) of a heavenly atmosphere.

“He evidently longed for and laboured after an entire conformity to the image of God his Saviour. I cannot bring to my recollection any one word or act of his which appeared to me inconsistent with the character of a holy man. He, indeed, as I have heard him say, felt the corruption of a naturally depraved heart, prone like others to evil, and averse to good, yet his mind appeared, by constant watchful-

ness and prayer, to have been in a peculiar manner subdued, and to be under the rich influence of sanctifying grace.

“ He was also a man of prayer. He breathed the spirit of prayer. I well remember the chamber where I frequently enjoyed the privilege of meeting with him in this exercise. Prayer with him was not a formal lifeless duty ; it was the devotion of his heart offered up with the simplicity and confidence of a child. His fervent heavenly breathing for more holiness, greater conformity to the divine will and image, and for more extensive usefulness to his fellow-creatures, his earnest supplication for the salvation of the souls of men, and especially for the conversion of the heathen, and the universal spread of the Gospel, the whole matter and manner of his prayer, with the reading of the Scriptures before, and his conversation afterwards,—all indicated that his walk was with God in the high places, and that his piety was of the first order. Truly it could have been seen in him that he had been with Jesus, and that he had deeply imbibed his heavenly and devout spirit.

“ He was a benevolent man. The liberal soul deviseth liberal things. He considered not only himself, but also all he had, as sacred to the Lord ; and, under the influence of this principle, he felt that every portion of his income which he had no immediate use for, he should devote toward the spread of the gospel, and other benevolent purposes. It would be difficult, I think, to ascertain the extent of his benefi-

cence ; and no party feeling had ever any influence on his contributions ; and, acting under the principle taught and exemplified by our Saviour, ‘ Let not thy left hand know what thy right hand doeth,’ he was not ostentatious, he sought not notoriety in what he did.

“ The Belgaum Mission has shared largely in his acts of benevolence ; and his loss, by the members of the mission, will be long and deeply felt ; for each and all have experienced his kindness, his sympathy, and liberality. The chapel recently erected at Shapore, for the benefit of the native population there, has been accomplished chiefly by his assistance ; and towards every other object in connexion with the mission he liberally contributed, not only while at Darwar, but also after his removal, which proved not only acceptable, but also our hands have been strengthened, and our hearts encouraged thereby. In conjunction with the late Mr Nisbet, he defrayed almost all the expenses of the extensive missionary tours which have been made by us during the last four or five years, and some of which, it is hoped, have been attended with saving results. I must notice also, that his contributions were given, not only when applied for, but, as he was acquainted with the several objects of the mission, we have frequently received his aid without any immediate solicitation, but which, notwithstanding, has been very seasonable, and for which we have felt constrained to thank the Lord. Shortly before his death, he requested the translation

of two tracts, which he knew were in circulation in the Mahratta and Canarese languages, into the Tamil, which being done, he got the same revised at Madras, and had two editions printed at his own expense for gratuitous distribution. The first part of the Pilgrim's Progress was also translated into Canarese at his request, and printed at his expense at the Bellary Mission press.

“He loved peace, and endeavoured to promote it. He endeavoured, according to the apostolic injunction, to live peaceably with all men; and I am not aware of any one who could have been called his enemy, though he may have been disliked on account of his religious principles and conduct. And, as to promoting peace, I have myself had more than one opportunity of witnessing the good effect which resulted from his timely mediation and judicious conduct in endeavouring to reconcile offended parties. He was blessed in what he did, and he had his reward in seeing those who were at variance reconciled. I shall, in conclusion, observe, he was possessed of a large measure of that charity which is the cardinal grace of the true Christian—the badge of perfectness, and without which, all knowledge, all faith, and whatever else a man may profess or possess, he is deemed nothing in Scripture. The whole of that beautiful description of this heavenly grace, given by the apostle in the 13th chapter of 1 Corinthians, was, I think, transcribed in the conduct of our dear departed friend. I say not this to extol or to exalt

man, not even such a man as I think Mr Cathcart was, but rather to extol and magnify the grace of God, which made him what he was. He felt himself a sinner, and acknowledged himself as such, and sought for acceptance with God, the pardon of his sins, and the salvation of his soul, only through the merits of his Redeemer's death and righteousness; but as he was so eminently holy, and pious, and charitable, and kind, and zealous, it is but right to record what he was and what he did, not so much as a testimony for him, but that we who survive may, by looking at the bright picture, lovely, amiable, and excellent, and good, as it must appear, be thereby induced to seek the same grace as he did, that we also may be conformed to the divine image, live a life of communion with God, be diligent in good works, be kind and charitable in all our conduct, so that God may be glorified, in and by us on earth, and that we all after death, like our dear departed friend, may be taken up to dwell with God and Christ in eternal glory. The memory of the just is blessed."

FINIS.

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